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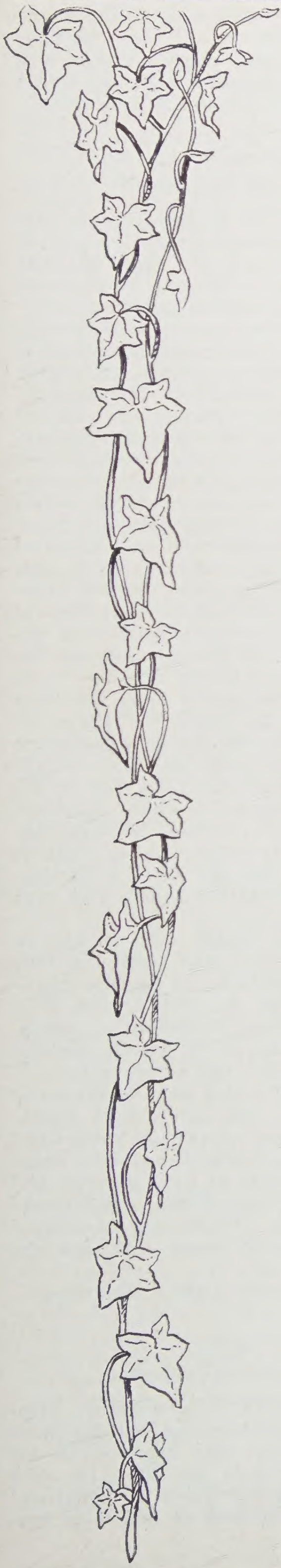

OUR FATHER, ✡
Who art in Heaven,
Hallowed be THY
NAME. Thy Kingdom come.
Thy Will be done, On Earth
as it is in Heaven
Give us this day our daily
bread And forgive
us our trespasses, as we
forgive those who trespass
against us And lead
us not into temptation, but
deliver us from evil.
For Thine is the Kingdom
and the power and the glory
forever and ever. AMEN.

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CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Child Labor

TO THE EDITOR: It is gratifying to note the interest shown in the child labor situation by two of your correspondents in the April 3d issue, the Rev. Edward G. Maxted and Miss Janet James. May I beg your indulgence for a brief reply to these two comments?

Fr. Maxted inquires where the shrimp cannery is in Mississippi in which children are paid $7.00 a week (and frequently less than $5.00) for picking shrimps from 4 A.M. to 6 P.M. I have made a careful check of these facts and find that the outstanding offenders in the shrimp cannery business are factories in Biloxi, Miss. The conditions in these factories are extremely bad and there is no supervision of these children or any attempt to alleviate the miseries of their existence. Ernie Pyle, Washington *Post* correspondent, observes that these children start work at 3 A.M. and earn at a rate seldom exceeding 8 to 10 cts. an hour. The migratory families employed are frequently housed in dirty, congested, and unsanitary labor camps, and there is an acid in the shrimp which eats into the fingers of the children, adding to their sufferings. "I'd about as soon be a shrimp as a shrimp-picker," Mr. Pyle observes.

Miss James does not believe that we are faced with the problem of a choice between the federal amendment and child labor. I can only point out that, in spite of some states having honest and high standards of child labor, it is impossible to control nationwide abuses which are not covered by any state laws, and particularly the children working in commercialized agriculture, who are specifically exempted from protection. The 150% increase in the labor of children since the collapse of the NRA codes and the fact that a minority of political and manufacturer groups which exploit child labor has recently been responsible for the defeat of the amendment in New York and other states, are indicative of the strongest forces opposing the amendment, and a clear indication of the necessity for universal regulation. About 86% of the American public wants the federal amendment passed. Those states with the worst child labor laws most bitterly oppose any interference with so-called "states' rights," and I can assure Miss James that there is not only one child in the United States working for long hours under unwholesome conditions which permanently impair health and morality, but many thousands, whom no state law protects.

If anyone wishes to make a further study of this problem, I should be glad to forward them literature or to answer any questions.

(Mrs.) Louisa Boyd Gile.

La Jolla, Calif.

◆

"Segregation by Time"

TO THE EDITOR: The suggestion of segregation by time "as is done in the West Indies" by Mary McEnnery Erhard [L. C., April 24th], as a possible solution of the race question in Church services, is not an English Church custom, but an American way of dealing with the Negro in the Church.

Not in any of the English Islands from St. Kitts to Trinidad will you find "services for different groups at different hours." That practice obtains only in American insular possessions as in Puerto Rico, or where American money dominates Church policy as in Bermuda.

It—the American way—was tried in St. Croix, V. I., but it died of tender age with the death of the American rector who instituted it. (Rev.) E. Sydnor Thomas.

Germantown, Philadelphia.

◆

Realistic Reunion

TO THE EDITOR: The letter from H. F. Stuart entitled The Center of Unity [L. C., May 1st] is one of the few realistic statements in connection with reunion which you have published. Its publication is most refreshing and reassuring.

I am convinced that Mr. Stuart and many other like-minded but less articulate Episcopalians would be glad to learn of the efforts of the Church Unity Octave Council and the Confraternity of Unity. For their information, I would urge them to consult pages 107 and 108 of the *Living Church Annual* for 1937.

Theodore C. Vermilye,
Executive Secretary, CUOC.

New York City.

◆

Paul Versus Peter

TO THE EDITOR: In Fielding's *Tom Jones* the vicar makes this statement: "When I speak of religion, I mean the Christian religion; when I speak of the Christian religion, I mean the Reformed religion; and when I speak of the Reformed religion, I mean the religion of the Church of England" (I quote from memory).

Now, sir, with slight modifications, there are many millions in the Anglican communion both of the clergy and laity who agree with the old vicar. And there is a solid historic reason for it. We are free and liberal Catholics, holding the faith in respect to the Incarnation and the historic episcopate, but not a mass of Roman ceremonial accretions, which remind one of our Lord's rebuke to the Pharisees who heaped many and minute burdens upon the faithful of His day.

In its freedom and independence this Church of ours is greatly beloved by millions of her children, and they justly object to that unhistoric Romanizing view of those who lead people to pray for union with Rome. Rome never was and never will be a center of unity. This thought was especially impressed upon my mind in a recent reading of the second chapter of St. Paul's Letter to the Galatians. There we find that Peter, at least 20 years after the Resurrection, had never been in Rome; and at that time it was understood that Paul was the apostle to the world at large, while Peter was restricted to work among the Jews (no world-wide empire here for Peter; not even one sword, much less two); and that Peter, as one of the pillars of the Church in Jerusalem, occupies the second place; and finally that he is "scared to death" of James who certainly is his superior in the Jewish Church, while the whole Church recognizes the world-wide leadership of Paul. And justly so. For Paul was a greater man than Peter. And union is more possible today on Paul's broad spirit of essentials than on Peter's double rôle of now being a strict ceremonial Jew and now a free Christian.

And that has always been more or less the attitude and policy of the See of Peter. For that, and many other reasons, who wants union with it? Emphatically, many, many millions do not, at least as Rome now is and has been for centuries. The *Ecclesia Anglicana* in her divine admixture of Protestantism and Catholicism is vastly better for those who love the normal restraint of historic continuity and freedom of thought and action.

(Rev.) Emmanuel A. LeMoine.

Washington, D. C.

◆

"Episcopi Vagantes"

TO THE EDITOR: In reference to Stanley Fryer's interesting letter headed Old Catholicism in France [L. C., April 3d], may I point out that the small body which, in the name of the Metropolitan Sergius, Bishop Eleftery [Eleutherios] has received into his Russian Orthodox Church had no connection with the Old Catholic Church. Its leader, Bishop Winnaert, who died a few days before the reception, having been refused consecration by the Old Catholics, had resorted to a "Bishop" who claimed to have been consecrated by a Bishop Mathew, who claimed to have received episcopal orders from the Dutch Old Catholic bishops. Bishop Mathew and his followers, however, denied that the "Bishop" in question had been validly consecrated by him. And the late Archbishop Kenninck informed me that the Old Catholic bishops had investigated the so-called consecration of Mathew and had decided it was null and void.

In regard to the orders "received from Jacobite sources" to which Mr. Fryer refers, I inquired officially for the appropriate committee of the Lambeth Conference of 1930 of the Jacobite Patriarch Elias and of his Mafram, the present Jacobite Patriarch Ephrem I, and was informed by them that the episcopal orders which "Bishop" Villatte claimed to have received from a Jacobite bishop were not conferred validly and were null and void.

Moreover, they stated that if any of these *soi-disant* bishops who assert that they have orders derived from the Jacobite episcopate acceded to the Jacobite Church, they would not be received as bishops or priests, but on being called to the sacred ministry would be reordained and reconsecrated.

So far as I am aware none of the many *episcopi vagantes* who profess to confer orders in USA and elsewhere have valid orders. But in particular it is to be noted that those who claim to have derived Old Catholic orders through Mathew and Jacobite orders through Villatte are repudiated by the Old Catholic communion and the Jacobite Church.

(Canon) John A. Douglas.

London.

◆

Statesmen or Lobbyists

TO THE EDITOR: I have written President Eddy of Hobart and William Smith Colleges suggesting that reprints of his much-needed article in the May 1st issue entitled Educating Statesmen or Lobbyists? be made and distributed as widely as possible among the Congress and the people alike.

Time is short, if we are to save our country from the effects of malappropriation, interference with business, which cannot thus produce the taxes; the consequent strikes; large expenditure resulting from an inflated bureaucracy, greed for power, unbalanced budget, and the borrowing of money—all these and more will not only ruin our country but leave it in the hands of ungodly men.

(Miss) Charlotte M. Perry.
Cambridge, Mass.

◆

Clerical Unemployment

TO THE EDITOR: I would like the chance to express my appreciation of Mr. C. Turner's letter [L. C., March 27th]. I have just read an article in the April *Forum*, entitled A Priest Warns the Church, by Peter Whiffin. Fr. Whiffin is a Roman Catholic, but some of his censures are just as applicable to the Episcopal Church as to the Roman.

It is all too evident that our Church has adopted the bad features of the commercial world. "Money talks" in its councils, while "statistics"—financial, ordinations, confirmations, etc.—seem to be of more importance than spiritual life and elementary social justice.

From various sources one hears of bishops ignoring the existence of unemployed clergy, whether married or not. I heard of one man with an income of less than $400 in a year for himself and wife, and that included some fees for Sunday duty, mostly $5.00 or $7.50 each, less traveling expenses! Also of almost fruitless efforts to obtain Sunday duty, even men retired having work opportunities before unemployed men. . . .

While traveling around recently I heard of a man of high culture and education who had been forced to become one of the chief executives of some corporation, yet still sought to fulfil his real calling in every possible way —a sure sign that he was no back number! A layman—not an Episcopalian—told me that everybody expected his appointment to a certain cure when it was vacant a year or two ago, and that several wrote to the Bishop concerned on his behalf. But on some flimsy excuse another man was appointed, in no way his equal save that he was somewhat younger, while the special qualifications claimed on the nominee's behalf proved a frost.

When the Church does not provide for its own clergy, and suffers them to enter secular employment, or go on some form of relief, there is surely something radically wrong with the officials concerned—be they bishops or vestries. The Church needs men of experience in these days of stress; gray hairs ought to be an asset. The so-called "unemployables" I fancy are found mostly among the employed, but the term provides a wonderful excuse for wilful neglect.

But all the letters and articles on this subject will prove fruitless in real results until the bishops are converted to the Golden Rule and the Spirit of Christ, until there is "less worldliness and more spirituality." Then married men will not be left to starve or go on relief while salaries elsewhere are ample and new men are preferred to men of spiritual experience and power. It is no wonder disgust with Church life is being expressed on all sides while congregations grow less.

Incidentally, I suspect a misprint in Mr. Turner's letter. Surely it must be—as it is—that new men get the "plums" (not slums!) "and experienced men are forgotten."

T. Nuttall.
Avenel, Calif.

The word should have been "plums." We regret the misprint.—The Editor.

The Living Church

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"Whom to Elect"

TO THE EDITOR: I was much impressed by Bishop Mitchell's letter [L. C., April 24th] on Whom to Elect. The matter is most important and I hope it will bear fruit in all coming diocesan conventions. Yet, as I see it, the great trouble, especially in small midwestern dioceses in which I happen to have spent my whole active ministry, is that so few of the clergy can afford the great expense of attending General Convention. Thus "the same old gang" is generally elected each time, whether they are missionary-minded or not; they simply have the larger salaries and so can go to Convention.

But, on the other hand, just supposing I had been worthy of election, how could I possibly afford the expense on an average salary of less than $1,100 during the 39 years of my active ministry? And with many —most, I may say—other men in the diocese in the same financial condition.

It certainly seems little short of a scandal that some clergy with large salaries, and probably many perquisites in addition, should speak to their laymen as the Bishop asserts and should be sent as deputies to legislate about matters that they seem to have forgotten. For have not such clergy become entirely self-centered and parochially minded?—and have either forgotten, or never known how it feels to try and live on $1,100 (and far less) a year (with a house of sorts, perhaps); nor do they seem to know how to think in terms of "the other fellow" or of aggressive work for him.

I have for many years wondered why the rank and file of deputies to the General Convention could not get along on a daily expense for hotel and meals of, say $4.00 as a maximum, instead of going to the best and most expensive places that the Convention city supplies. I am sure it would hurt nobody, even the younger bishops, to "endure hardness" of this mild kind and save a great deal of money. Such action would read a little better in the papers; and the savers would be thought of more highly by the folks back home.

It was Bishop Brent, I am sure, who always traveled "steerage" when crossing the oceans, so as to make contacts with his humbler fellows. Perhaps this might happen with some in the less expensive hotels! My great and good Bishop, long gone to his rest, once wrote me from the General Convention of 1904 held in Boston, and began his letter thus: "Here I am once again attending that most expensive and useless body in the Church." It might not perhaps be entirely useless, but it is certainly expensive and prevents the poor man from attending it.

For if dioceses could provide a fund to assist the poorer, and perhaps sometimes more worthy clergy to go as deputies, General Convention might become more missionary-minded and less self-centered in spots. Has General Convention entirely forgotten that terrific sermon and indictment of itself—for just these matters of which Bishop Mitchell complains—preached by the late Franklin S. Spalding, Bishop of Utah?

It might be useful for some to go back to their files and re-read that sermon. My then Bishop told me about it and I have since read it in pamphlet form. He was disliked for his words by some who heard him deliver them; yet it would seem as though their repetition is again needed.

(Rev.) Herbert C. Boissier.
Salt Lake City, Utah.

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Clergy Placement

TO THE EDITOR: How does Bishop Mitchell think a clergyman should get a better parish? Or does he think that vestries are inspired of God to call the "right man" without any information about him? A couple of years ago or so, I believe, The Living Church, or one of our other Church papers, had an article on the right way to apply for a parish. Is it possible that it is wrong to desire and seek a better parish? St. Paul sees nothing wrong in a man desiring a bishopric. . . .

I have never gotten a call to a parish by letter writing, and I never heard of any clergyman doing so; but I never dreamed that there was anything dishonorable about it. Which is the better way, to set forth your own qualifications, together with the names of certain clerical and lay persons who know personally of your work; or to get some layman who is a friend of yours, but who knows nothing of your work, and who may be of any or no religion, but who is a fellow Rotarian, or fellow official, or fellow employe, or fellow golf player of some member of the vestry of a vacant parish, to suggest to his friend that he would be personally much obligated if you were called as his rector? This seems to me to be the ordinary and successful way to get a call to a "good" parish in the Episcopal Church.

Bishop Mitchell thinks that the applicants for the position of rector of Grace Church, Tucson, should be more interested in a mission station. I wonder if most of them are not now in charge of mission stations, or in parishes which are barely self-supporting? Is it any crime for such men to feel that they have given enough of their lives to the mission field, and to desire a living wage in a larger parish?

Personally I would hesitate to leave a hard, but interesting mission work in a great city to go to the best church in Arizona. I prefer the cultural opportunities of the East to the best that Arizona has to offer. So you see, I am not personally concerned in this matter. I did not apply for Grace Church, Tucson; but I don't like Bishop Mitchell's attitude.

I know of one man who has given a number of years to industrial mission work, and who has enjoyed the work, but he needs more salary, and he could handle a much larger work easily. His bishop has told him to write to any church, giving his name as a reference, because there is nothing available in their own diocese, nor likely to be. Is this wrong? His bishop says he should have something bigger and better, and has actually written to several churches and other bishops in this man's behalf. There has been no response, except the bare acknowledgment of the letters both from the clergyman and the bishop. Is it wrong for the priest to desire other work, and wrong for the bishop to try to get it for him? One bishop fights against the admission of any new man to his diocese. Another bishop will not recommend one of his own clergy to a church in his diocese lest in the end he prove not acceptable, but he will recommend them to other bishops.

It seems like a queer business all around. It does seem to me that a man has a right, a moral right, to seek a better parish, especially when he is in one of the type which no one has been able to build up. How many times we see a man struggle for several years in one of our missions, and then do a great work as soon as he gets into a larger and self-supporting parish! Bishop Brooks saw nothing wrong in leaving the Church of the Advent, Philadelphia, to itself, to go to the larger work at Holy Trinity. He was packing the people into the Advent, too; but it did not take long for the work to drop off very materially after he left. Should he not have stayed at the Advent? . . .

I really think that the Methodist system has much to commend it, though we see that the really rich and strong Methodist churches get the men they want, and not anyone the bishop may choose to send them. Still, I think that ordinarily a clergyman should not stay in one of our smaller missions and parishes more than three years. The drab monotony of the thing tends to kill ambition and to deaden energy, and the people of the small parish lose interest if a man stays very long. They like variety. For the good of both priest and people the clergy of the smaller missions and parishes should be shifted about in the diocese and to other dioceses, and every man should be able to receive fair consideration from the larger parishes. (Rev.) Neil E. Annable.

Bellevue, Ky.

TO THE EDITOR: I am glad that in publishing the letter from Bishop Mitchell you added your closing lines about the whole situation. Granted that the spectacle of a clergyman "hustling for jobs" is a regrettable one, isn't the Bishop, failing to take cognizance of the present inadequate system of clergy placement, just a bit hard on some of the victims of the present placement procedure?

Just how are vacancies filled at present? I hazard the guess that in the vast majority of cases it is through friends of prospective candidates, men, clerical and lay, who bear no official relationship to the job to be filled. In many cases, undoubtedly, these friends suggest a name without the knowledge of the person involved, but in a great many cases it is doubtless true that the latter has confided his desire to make a move and his reasons for feeling that he could do a better task in some new field. Excluding from our consideration men who are just simply "climbers," is not the effort of men to seek the help of their friends apt to be of benefit in many cases not only to the men themselves, but quite as much to the Church? . . .

A further word should be said about the idea of a "call of God." Let us treat the matter reverently but frankly. Are vestries in considering names anxious to determine God's will in that parish situation? Do they prayerfully seek for guidance as to who might most effectively carry out God's purpose in that place? How often Church politics enters in!—a friend of a vestryman, a Churchmanship "bloc," or some other lesser consideration. Ideally speaking, the Bishop is right. It seems to me, however, that we are lacking in clear-sighted honesty when we talk too glibly about the "call of God" and the "guidance of the Holy Spirit" in situations which under our present system show ample evidence of manipulation and practical efficiency, if not definite selfishness. I question very much whether the whole matter of calls to vacant parishes is conducted on a sufficiently intelligent and spiritual level to justify too sweeping an indictment of those who seem to show, on the surface, too great a measure of self-interest.

(Rev.) Richard Greeley Preston.

Worcester, Mass.

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One Order of the Ministry

TO THE EDITOR: Is there any definitely contrary reason why the three orders of the apostolic ministry might not be united in one order alone? It appears that many loyal scholars are of the opinion that the threefold order was developed, rapidly but not from the very beginning, as the established system of the Church's ministry. We believe this to have been under the divine guidance of the Holy Ghost, and we realize that a great majority in Christendom hold to the Apostolic Succession as being either of such value that it must not be lost, or even a necessity to the corporate functioning of the Church. But an "Apostolic Succession" does not by nature demand the delegation of some of its functions to lesser orders, which have not the full content of ministry. To put it in simple terms: What reason is there why the "priest" should not be a "bishop"; and what particular value appears in the office of "deacon," nowadays, unless as a term of training or probationary service? Naturally, in the administration of the Church's affairs, varying duties and responsibilities would be assigned to certain individuals for the more efficient and economical accomplishment of its varied works. The idea is perhaps quite startling in its revolutionary appearance, but yet the heart of the matter, its essential spiritual value, would in no way be changed.

I suppose the first objection, aside from the weight of tradition, custom, and familiarity, past and present, would be the rejoinder to the effect that this "is not the mind of Christ." One does not say that it *is,* or that the change *ought* to be made, but one may say that, if divine wisdom led the Church to this in its early days, as being the best system at that time, it would be sinful presumption to say that the Holy Ghost could not, in these days, lead to a system of changed details in its form, if He knew it to be best in the altered circumstances of divided Christianity.

In most efforts of Christian groups to draw into visible, corporate unity, it appears that the insistence on maintaining the apostolic ministry is the irreconcilable difficulty, above all others in its importance. Is it not possible that much of the objection and hesitancy comes less from the fact and principle involved than from distaste for, or thorough disbelief in, the *form* of a threefold order in which the ministry now manifests itself? Are we not sometimes advised that the "Presbyterial Succession" is held of great importance among portions of the Presbyterian Church? And do we not yield a great measure of insistence (not to say that we even manifest an uncertainty in doctrine) in the fact that we ask the presbyters present at the advancement of a deacon to the priesthood to join in the "laying on of hands"?

Is it possible that the Church may be led to lay aside a particular form of organization in its ministry, as an aid to the reunion of the scattered portions of the Mystical Body into a communion that will find itself the more readily united, with a ministry which will maintain the vital succession securely, in the heart of the organism? . . .

(Rev.) Raymond M. D. Adams.

Waterbury, Conn.

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Merbecke and Tallis

TO THE EDITOR: The Rev. John W. Norris in his interesting notes on Church music, although he speaks well of Merbecke, tells us that Tallis was the greater [L. C., May 1st]. I have always contended that Merbecke put the music of the services for us into good shape and that Tallis came along and spoiled everything and opened the door to worse deeds than he himself was capable of.

His festal Litany (what indeed is a *festal* litany?) is truly awful; how awful it is anyone can realize who compares it with the Sarum Processional upon which it is based. If we had never had the Sarum Processional Tallis' Festal Litany might do, but it seems only to have been perpetrated in order to give those who wished to sing prayers in harmony a chance. And his festal responses ought not to be sung anywhere in my opinion and all will agree certainly not in small churches. Oh, I know that they are often, usually, sung upside down, but even the other way up I believe they are not justifiable.

I have no doubt that Tallis wrote a great deal of music that is admirable for exhibition purposes in cathedrals and large churches where the choirs do everything and the congregations are silent, and I am not concerned to run Tallis down.

But I want to emphasize that Merbecke did the greater thing by adapting the ancient music to English words, and made the singing of the words of the service possible for the entire congregation. This was an achievement. And his Creed, *Gloria in excelsis,* and adaptation of the Ambrosian *Te Deum* to English words prove him to have been a very capable musician. As the Rev. John W. Norris truly says, his setting to the Communion service (which is, by the way, in the Hymnal) is being used more and more. It is sung not only in many English churches but to Hawaiian words in the cathedral at Honolulu, and in their native language by the Papuan islanders, and is very beautiful music.

One reason why I want to go to heaven sooner or later is to hear the angels sing Merbecke's Ambrosian *Te Deum.* They will certainly wish to sing it if they know anything of religious music, and if they don't then I will get a few jovial spirits together and teach them. After that *Te Deum,* it is a crime to sing, as I am afraid we all more or less have to, the *Te Deum* to Anglican chants, and a still worse crime to sing it to some of the barred settings we know of, indeed to any barred setting.

So Tallis may be all right as a musician for harmonizing choirs but as for small churches and places where the congregations may sing Merbecke is our man.

(Rev.) Edward G. Maxted.

Pascagoula, Miss.

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"The Companions"

TO THE EDITOR: Thank you so much for the inclusion of the article on the Companions of the Holy Saviour in The Living Church [May 8th]. Both I and the members of the Congregation are grateful to you.

Would you mind, though, making a note of correction; I was not the writer of the article but the Rev. Paul Hartzell prepared most of it and should have the credit for all.

(Rev.) Carl I. Shoemaker.

Philadelphia.

The Living Church

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EDITORIALS AND COMMENTS

The Day of Brotherhood

WHITSUNDAY is the festival of human brotherhood. Whatever explanation we may give of the mysterious gift of tongues by which the Pentecostal message was delivered, the essential fact is that the apostles spoke "the mother tongue of the heart." Men of every temperament, need, birth, or training found the answer to their heart hunger. Human brotherhood under a divine Father became a concrete fact.

Of course it was no new idea. Men had thought of it before and talked about it very beautifully. Cicero played with the fancy. Terence wrote some lovely lines about it in one of his poems. But it was only a pretty picture of human relationships which nobody dreamed could ever come true. Rome was still a congeries of races. The "vulgar herd" knew nothing of a common brotherhood and their patrons cared less. Even the Hebrews, despite the noble passages of some of the prophets, were born in race isolation, nurtured in race prejudice, had little thought of their religion save as racial exclusiveness, and still turned from a stranger just because he *was* a stranger.

Whitsunday made actual the dreams of the prophets. It softened the hard lines that divided men and nations. It brought a common faith and hope and united men in a common worship.

Is it not possible to see in America today the signs as well as the hopes of a new Pentecost? We in the United States have always talked persuasively of human brotherhood, equality of opportunity, democracy of service; then, with a task set us to mould such a brotherhood out of many peoples and tongues, we failed miserably with our "melting pot of the nations." After the great war we again had a chance of promoting a world consciousness and world sympathy and again we failed—and in our failure the League of Nations became a body moving only "half a league onward." John Gunther declares that with the United States a member of the League our adherence would make it 1,000% more effective. In the Ethiopian crisis our absence frustrated every move. American withdrawal from the League system made effective sanctions all but impossible from the very beginning of the postwar period. The refusal to ratify the treaty here "torpedoed the covenant almost beyond recovery."

We have always been eloquent in declaring our belief in human brotherhood; we have glorified democracy as embodying the ideal; we have been generous in sounding phraseology; but when opportunity knocked on our doors we turned a deaf ear and our chief concern has been to build higher the wall of isolation which is to protect us from the internecine hatreds of rival nationalisms. And all the while our own nationalism has stopped short of actuality. We have had ideals, apparently, without a particle of faith that they can ever become actualities.

THAT IS unquestionably the chief reason the "New Deal" still has acceptance. It is the answer, also, to the question as to why there is not a stronger public condemnation of some of the labor strikes, with their lawless methods. The breakdown in industry and finance in 1929 and the terrible suffering of the ensuing unemployment brought about a realization of the falsity of professions which resulted in such a debacle. The signs that *someone* dared to put ideals into actual practice gave support to a movement from many even though they condemned some of the methods used to bring in a better order. The chief danger now lies in the building up of a vast political machine to engineer the new order, the breakdown in characters consequent upon over-extensive public support, and the class antagonisms which sometimes seem to have been deliberately encouraged now that the time to cry a halt has drawn closer.

Yet we must never forget that the *aims* of the New Deal, apart from its methods, are still the same—a real effort to create a real human brotherhood. Our prayer at Whitsuntide should be a prayer that men of every class and party may see clearly that *somehow* we must unite in so ordering the life of the nation that justice and brotherhood may be the law of the social system and covetousness no longer dominate commerce, finance, and industry—and that for labor as well as for capital. In one of many keen articles on the Supreme Court decisions in the Wagner Labor Relations Act case, there is an unusually thoughtful analysis by Dorothy Thompson of "the responsibility of labor." She says truly that if labor is to hold its gains in economic and political power it will have to demonstrate to that part of the community which is not in its ranks, that it is not itself bent on exploitation. "It will have to develop a social consciousness larger than a mere labor consciousness."

Here is the Church's opportunity. From its membership come many who occupy positions of potential leadership in public office and elsewhere. May they be given a wise and understanding heart, with sympathy for employers and employed, for head workers and hand workers; with constant renewal of this strengthened conviction of our common responsibility to bear one another's burdens and so fulfil the law of Christ.

Here are some searching questions at Whitsuntide: Have we been professing fine ideas, while in fact we have not had a particle of faith in them? Have we forgotten that "a Christian is not the friend of the laboring man; he is not the friend of the capitalist; he is for men, simply as men, regardless of any accidental or superficial distinctions of race, creed, color, class, function, or employment"?* Must not a Christian, above anyone else, realize he is to be a part of other people's hopes and fears, their joys and pains? There is nothing that divides men—their knowledge, speech, manners, money—that can equal that which may unite them in Christ. The Christian Church, we remember this week, gave the world the first actual brotherhood, and it was founded to promote that brotherhood everywhere as a concrete fact, not just a sentimental fancy.

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*Henry George, in his last campaign, in a speech in Cooper Institute.

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Sociological Illiterates

SPEAKING at a Church institute on the family in Albany on April 8th, Dr. Niles Carpenter, Dean of the School of Social Work at the University of Buffalo, said quite bluntly that "the average clergyman or layman is sociologically illiterate." The edge is taken off this statement a bit by the fact that Dr. Carpenter is a priest himself, but it is still sharp enough to make us pause and consider.

It is perfectly true, as he says, that we "have allowed a highly trained and specialized profession to grow up" beside us without having "bothered even to learn its vocabulary." After all, social workers are engaged in an enterprise almost exactly in the field of pastoral work; the Church's efforts alone will determine whether social work is an aid to or a substitute for the redemptive aims of Christian ministry. Dr. Carpenter urges that every seminary "give its students elementary courses in case work, community organization, and public welfare, reinforced by observational field work." The new plan of the Philadelphia Divinity School hopes to meet this demand. He also urges that "one or two members of the graduating class of every theological school should be sent on into a school of social work to . . . multiply their training ten-fold." This is the important function attempted by the Graduate School of Applied Religion in Cincinnati.

In view of the anticipated report of the Commission on Theological Education to be presented at General Convention next fall we might ponder the advice of Bishop Ward of Erie, in the *Journal of Social Hygiene*, May, 1935:

> "The clergy as the trained professional servants and leaders of the Church have, in connection with the cause of social hygiene, a great opportunity and a large responsibility. For this, it is fair to say, we are not as a rule well trained in colleges and seminaries. Facing the demands of such social problems in our practical ministry, we realize our need of more adequate training along constructive lines, for dealing with this most difficult problem in the persons suffering and tempted human beings, and in its wide social aspects. It is to be hoped that the ministry of the future will be better fitted to meet these great needs."

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Answer to Tragedy

AGAIN the world is shocked by a sudden and unexpected tragedy—this time the burning of the *Hindenburg,* world's greatest airship, just as it was completing its first transatlantic crossing of the season. As in the case of the sinking of the *Titanic,* the burning of the Iroquois Theater, and the explosion of a school in Texas, death struck suddenly, spectacularly, without warning.

The press, the radio, and the newsreel have recorded the ghastly *Hindenburg* tragedy. Newspapers will continue to report the progress of the investigations into its cause and the outcome of those investigations. But human hearts—the hearts of those who lost a father or mother, a brother or sister or other loved one, in the disaster—will record in deep and painful scars the innocent lives lost. Once again from these hearts rises the age-old cry, Why does God allow this tragedy? Why does He permit it to happen to one near and dear to me?

Bishop Quin of Texas in a letter to the parents of the school children who died in the New London disaster two months ago (published in this issue) has indicated an answer to these questions and attempted the singularly difficult task of comforting hearts bereaved by such a tragedy. The only satisfactory answer to these questions can be found in the Catholic Faith; but there is to be found an answer that is not only satisfactory but triumphant. Best of all, we know that it is true, because our Lord Himself has told us so.

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"The Issues at Oxford"

THE Universal Christian Council has recently published an interesting eight-page booklet entitled *The Issues at Oxford.* This booklet is a series of questions on the six general subjects which will be discussed at the coming Oxford Conference on Church, Community, and State which meets in this famous university center of England from July 12th to 26th.

The booklet has been prepared to encourage widespread participation in the preparatory thinking for the Oxford Conference. Only about 250 people can go from America as representatives to the Conference, including only five or six from our own Church. They are eager to have the ideas of thousands of people who cannot go, but who can express themselves on the issues to be discussed.

This booklet has already met with a widespread response. Requests have come from 40 states, the District of Columbia, and Canada. About 50,000 copies have already been distributed among individuals and groups, and the replies are beginning to come in to the office of the Universal Christian Council at 287 Fourth avenue, New York City.

The Council will send to individuals and groups *gratis* as many of the booklets as can be used to advantage. The answers to the questions should be in the hands of the Council not later than June 1, 1937, so that the replies may be tabulated and the results prepared for the delegates.

The article by Bishop Stevens in this issue provides a fine introduction to this subject. We recommend that as many study groups and conferences as possible use this material during the coming month.

"We Promise"

THE Forward Movement Commission has just published a booklet for children that is without question the best of its kind that we have ever seen. Entitled *We Promise,* it is a 32-page "book of loyalty" in attractive format, well illustrated and interestingly written.

Based upon the Offices of Instruction, *We Promise* is full of sound Prayer Book teaching, presented in such a way as to make it interesting and easily assimilated by children of different ages. Even very little ones can learn a great deal from the pictures, which are well drawn, and parents can interpret them. Older children can read the text for themselves.

The book begins with the subject that is of paramount interest to every child—himself. The child writes his own Christian name in the book and also the Name that is above every name. Pictures and text show the presentation of our Lord in the Temple and the present-day baptism of an infant. Then the book goes on to the child's family relationship: His natural family, his parish family, and God's great family, the Church.

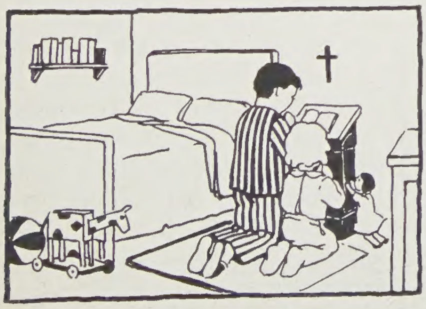
Next we come to the three great promises made in baptism and how the Church helps her children keep those promises. The subjects of temptation, sin, repentance, and forgiveness are dealt with briefly and clearly, not "written down" for children but in plain, straightforward language. The Apostles' Creed and the Ten Commandments are given with brief explanation of each phrase. It is then pointed out that no one finds these promises easy and that the Church exists to help us keep them and to enable us to know God.

THE CHURCH MUST HELP TO CHANGE THE WORLD

From Child Labor

To Chances to Play and Grow

The is a particularly fine double-page spread of pictures illustrating the caption: "The Church is the Body of which Jesus Christ is the Head and all baptized people in the world are members." On the left page our Lord's life is illustrated by cameo drawings representing the Church's seasons. The right page shows the sacrament of Holy Baptism being administered by the Church in various parts of the mission field—Africa, Asia, and among the Eskimos. (Incidentally, here is to be found one of the few errors in the booklet—in the Eskimo service the priest is holding the book with his right hand and reaching toward the font with his left.



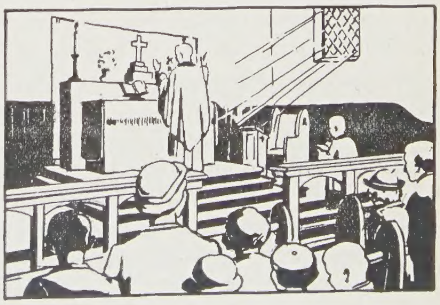
The booklet then passes on to the subject of Confirmation and admission to the Holy Communion. Two pages are given to sound teaching on the subject, "Why we go to Holy Communion." Two more pages are given to such Church practices as standing, sitting, and kneeling, both in the church and in private prayer. Another two pages of pictures illustrate vividly the seven-fold Forward Movement rule of Christian discipleship.

Several pages are then given to the subject, "The Church must change us," with pictorial representations of practical ways in which the teachings of the Church should be reflected in the life of her children. These concern not only the personal discipleship of the individual but such important social implications as the abolition of child labor, decent housing, good work at fair wages, and peace.

Finally the child is given an attractive full-page hand-lettered representation of the Lord's Prayer (as reproduced on our cover), so fashioned that he can color the initial letters and make it into an attractive poster for his room. Several pages of prayers and passages to be learned by heart, including the Beatitudes, conclude the book.

Again we say without qualification that this is the best booklet of sound Church teaching for children that we have ever seen. In its pages a truly remarkable amount of solid instruction is presented about the ways and teachings of the Church, her season, her missionary message, her sacraments, her social teachings, and the practical application of these things in the every-day life of the child. The great truths of the Catholic Faith are not in the least watered down but they are presented in simple, appealing form that the child will understand and appreciate.

We Promise is an ideal gift for sponsors to present to their god-children. It forms an excellent basis for confirmation instructions or for vacation Church schools. This is not a booklet to be used only in the church or parish house. It ought to go into the home of every child in all of our church schools. In that way it will reach not only the boys and girls themselves but many parents whose sole connection with the Church is through their children. For this reason we hope that rectors will see that every child re-



ceives a copy of the booklet, either through the church school or by mail. Its low price, only 5 cts. a copy, makes it available for the widest possible distribution.

If the Forward Movement had done nothing but make this booklet available to the Church at such a nominal price it would by that fact alone have justified its existence. We earnestly hope that *We Promise* will receive the enthusiastic reception from the Church that it deserves.

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Prayer for Unity

THE AMERICAN Section of the World Conference on Faith and Order, consisting of the delegates from the various American religious bodies to the conference to be held in Edinburgh in August, have requested special prayers, sermons, and services on Whitsunday in the interest of Christian unity and particularly of the Edinburgh conference. This Sunday seems to us particularly appropriate for the stressing of this message; first, because it commemorates the extension of the Christian message to men of every nation and tongue, and second, because it is the feast of the Holy Spirit, who alone can unite the shattered fragments of Christianity into one undivided whole. It is, moreover, the final day of the novena of prayer for the reunion of Christendom, sponsored by the Church Union. We hope that the congregations of our Church will participate in this observance, at least by the use of the prayer for the unity of God's people on page 37 of the Prayer Book, and preferably also by reference to the approaching World Conference on Faith and Order in the sermon or at the notice or instruction period. As Fr. Tomkins, associate secretary for the conference of America, well observes: "Lay people will read of Oxford and Edinburgh in the papers, but they will depend on their pastors for an understanding of the problems to be met and for a vision of the goal."

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Confirmation

WHEN the House of Bishops met in Evanston last fall it adopted one important resolution that has not received the attention that it deserves. By unanimous action the House authorized the appointment of a committee to study the whole matter of the Church's faith and practice in regard to Confirmation. The Presiding Bishop has just appointed this committee, consisting of the Bishops of Minnesota, Eau Claire, and West Missouri.

Considering the important position that Confirmation holds in the polity of the Catholic Church, there is a truly amazing diversity of practice in its administration. In the Eastern Orthodox Church the sacrament is administered in infancy by the priest, using oil consecrated by the bishop for the purpose. In the Roman Catholic Church Confirmation is administered at a later age, normally by the bishop, though in special cases, notably in the mission field, the power of confirming may be delegated to a priest who, as in the Eastern Church, uses oil blessed by the bishop. It is noteworthy, however, that the Roman Catholic Church has to a large extent abandoned the apostolic practice of the laying on of hands in Confirmation and thus has introduced an element of irregularity if not invalidity into its use.

The Anglican Church has safeguarded the rite of Confirmation more than either of the other two great historic communions of Catholic Christendom by holding strictly to the requirement that the minister of Confirmation be in every case a bishop and that the practice of individual laying on of hands be strictly observed. There is, however, a great diversity of teaching in the Anglican Church as to the proper age for Confirmation and wide variety of practice as to the reception of Christians confirmed in other communions. We know, for example, of one bishop whose custom is to confirm every convert to the Church, regardless of whether or not he has received Confirmation in some other communion. On the other hand there are bishops who recognize not only Eastern Orthodox and Roman Catholic confirmations but Lutheran and Reformed ones as well, admitting individuals who have received such Confirmation as communicants in this Church without further ceremony, or simply with a blessing at the time that others are confirmed.

PULL!
By R. O. Berg

We are very glad that a competent committee of the House of Bishops has been appointed to study this whole subject. We hope that its members will go into the matter with great care and bring back to the House of Bishops a report that will reflect scholarly research and loyalty to the Catholic Faith. And we hope that as a result of official action based on that report the teaching and practice of the Church in regard to this important sacrament may be clarified.

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For Leaders of Young People

PROGRAM material and many helpful suggestions for conducting boys' and girls' meetings are contained in *Leaders of Young People*, a handbook just published by the Girls' Friendly Society. The booklet, which consists of 54 pages of useful leadership material, is published in two editions —a GFS edition including a section of special information about the Girls' Friendly Society, and a general edition omitting this section. It answers a definite need, not only for GFS branches but for all groups of young people in the Church. Either edition is available for 50 cts. from the Girls' Friendly Society, 386 Fourth Avenue, New York City.

Life and Work

By the Rt. Rev. W. Bertrand Stevens

Bishop of Los Angeles

THERE is drama in the possibility of hundreds of Christians representing every Christian group, except one, gathering together to consider the fundamentals of our faith. That possibility is about to be realized in the forthcoming World Conference on Life and Work to be held this summer at Oxford for the two weeks beginning July 12th.* The Anglican, Old Catholic, Protestant, and Eastern Orthodox Churches will be represented by groups of men and women whose task it will be to rediscover and interpret the Gospel of Jesus Christ as it is related to nations and to the conscience and will of the individual. Christians will be summoned to repentance, to a study of the issues of Church and State, and to a united conscience on such problems as issue from the claims of the totalitarian state and from national aggression. The background of all this is the great Stockholm Conference of 1925 which resulted in the formation of the Universal Christian Council for Life and Work, which is the sponsoring group for the Oxford Conference.

Important figures in the deliberations will be the Archbishop of Canterbury, the Bishop of Chichester, Archbishop Germanos (in charge of Greek Orthodox Churches in Western and Northern Europe), Dr. J. H. Oldham of the International Missionary Council, Dr. William Adams Brown, Dr. Henry Sloane Coffin, Sir Walter Moberly, Dr. Henry S. Leiper, Dr. John R. Mott, and a host of others. The upwards of 800 attendants at the Conference will be made up of delegates, "coöpted" delegates, associates, and representatives of the youth movements. These will be housed in five of the Oxford colleges—University, Exeter, Hertford, St. Peter's Hall, and St. Hilda's—and the plenary sessions of the Conference will be held in the Sheldonian Theater.

Five main subjects will be considered during the two weeks:

(1) *The Church and the Community.* This will include the consideration of the religious significance of those spheres of life which are not "Church," and in particular the relation of the Church to the common life as shaped by national tradition, expressing itself in characteristic folkways and determined by current standards and values.

(2) *The Church and the State.* This will include consideration of the Christian view of the State, of the claims of the contemporary State, and of the Christian conception of freedom.

(3) *Church, Community, and State in Relation to the Social Order.*

(4) *Church, Community, and State in Relation to Education.* The relations of Church, Community, and State are in many instances particularly acute and pressing in the sphere of education and this aspect of the general problem therefore calls for special and separate consideration.

(5) *The Universal Church ("Una Sancta") and a World of Nations.* This will include the consideration of questions relating to nationalism, international relations, and the Church as a supranational, ecumenical society. Under this section there will be a subsection on Christianity and War.

Already much preparatory work has been done on these topics. The chairman of each section, with the help of a small group of advisers and such further help as a research department may be able to put at his disposal, will on the basis of preparatory study during the past three years prepare a memorandum to submit to the section as a possible basis for discussion. The aim of the memorandum in each case will be to focus attention on those aspects of the subject which, in the light of the preparatory work, seem to be the most central, the most vital, the most appropriate for consideration by the Conference, and the most urgently calling for action. It will attempt, further, to state clearly both the measure of Christian conviction which the preparatory work has shown to exist and also the major divergences of view which have manifested themselves. It may be expected that each section of the conference will at an early meeting appoint its own drafting committee, which would naturally include those who have contributed most actively in the way proposed to the preparation of the memoranda.

THE FIRST meeting will be on Monday afternoon, July 12th, for the reception of delegates and for formal business and the main business of the evening meeting will be the delivery of the opening address by the Archbishop of Canterbury.

On the morning of Tuesday the 13th there will be a presentation of a review of development from Stockholm to Oxford, to be followed by addresses describing the contemporary situation in different parts of the world.

Wednesday, Thursday, and Friday in the first week will be given to the presentation and discussion of the major issues brought to light in the preparatory work and to the preliminary opening up of the subjects to be considered by the Conference.

The second week will be devoted to receiving and considering the reports from the sections on the five main subjects and to the consideration of proposals relating to the future of the ecumenical movement.

There will be held daily in the university church a devotional service in the morning lasting for half an hour and also a devotional service of a quarter of an hour after the afternoon session.

On each of the two Sundays there is to be a service of common worship in the morning in the university church, and in the afternoon or evening of the first Sunday a service of intercession and on the evening of the second Sunday a closing service of thanksgiving and dedication.

It will be clear that the program as arranged will be directed toward the most crucial of our contemporary problems. Nevertheless there will be no wholesale denunciations of existing governments and economic theories. Such declarations or resolutions as the Conference may adopt will be directed to the Christian groups themselves and not to governments or groups outside the Churches.

In August, 1936, at Chamby sur Montreaux, the Universal Christian Council for Life and Work, the sponsoring group of the World Conference, adopted the following statement of principles regarding the meeting at Oxford:

"It may be hoped that an ecumenical gathering, meeting in the existing grave situation, may be enabled by the grace of God to offer some guidance and helpful counsel to the

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*See The World Conference on Christian Life and Work, by the Rev. Dr. Henry S. Leiper, in The Living Church of March 6, 1937.

Churches in the perplexities of the present time. But the Conference possesses no legislative authority, and, as was stated in the letter of invitation to the Churches, has no power to legislate on behalf of the Churches. Its pronouncements will have no binding force over the participating Churches beyond that which attaches to the truth that is in them in accordance with the insight given by the Holy Spirit.

"The Conference will not attempt to decide between divergent views on the subjects considered by the Conference by the vote of a majority. Where differences are found among its members, these differences will be frankly recognized and respected. The aim of the Conference will be to reflect faithfully the present state of Christian conviction as represented in its membership without any attempt to suppress or override views by any group among its members.

"Inasmuch as the gravity of the present crisis calls for complete sincerity of thought and utterance, any statements which the Conference may issue will aim at recording with equal faithfulness the measure of agreement and the measure of disagreement which are found to exist among its members in regard to the various subjects on which the Conference expresses its mind. In so far as there is a common body of Christian conviction this will be clearly stated. In so far as there are found to be major divergences of views, these will not be glossed over or minimized but openly acknowledged in order that they may be made the starting point for further study and thought.

"The Conference will be free to approve for submission to the Churches proposals in regard to the future of the ecumenical movement."

THE QUESTION may be raised as to whether such a group is capable of speaking with conviction on the more technical aspects of the questions that will arise. The question has been anticipated in large measure by the careful provisions that have been made for "coöpted members" who are to be experts. Of the 100 coöpted members probably 32 places will be filled from America, 32 from Great Britain and the dominions, 32 from the Continent (including the Orthodox Churches), and four places held in reserve. The hope is that this group will include representatives of (1) the universities (*e.g.,* historians, sociologists, economists, jurists, political scientists, etc.), (2) public life, (3) industry and commerce, (4) the workers, (5) women and youth. Laymen will also be present in large numbers, in the regular delegations.

The appointed delegation from the American Church includes the Presiding Bishop, the Bishops of Ohio and Los Angeles, Dr. Norman B. Nash, Dr. Frederick Fleming, Mr. Alanson B. Houghton, Mrs. H. H. Pierce, Mrs. Harper Sibley; with Mr. John M. Glenn and the Hon. Francis B. Sayre as alternates. The Canadian Church will be represented by the Archbishop of Toronto, the Bishop of Niagara, and Dr. R. A. Hiltz. Active workers in the American Advisory Council include Bishop Hobson, the Rev. Dr. Howard Chandler Robbins, and Clifford P. Morehouse.

Much of the value of the Conference will depend on the atmosphere of expectancy which is created before and during the Conference. Clergy and laity alike should give immediate consideration to the topics to be discussed and study the proceedings and findings of the Conference. They may not find themselves in agreement with all that is said. The Conference —as the principles state—will recognize differences and the fact that its pronouncements will have no binding force over the participating groups.

The Conference will be followed by that on Faith and Order which is to meet in Edinburgh on the third of August. The general fields of each conference are distinct but quite properly there will be some degree of overlapping. Many leaders will be delegates to both Conferences and some of the topics are closely akin. Both are evidence of a new spirit in Christianity that is manifesting itself in (1) the realization that present world developments require a conscientious endeavor to establish a common Christian front, and (2) a desire for an ecumenical expression of the Christian ideal.

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Dedicating a Church in Cuba

By the Rev. V. A. Tuzzio

Priest in Charge, Church of San Pablo, Bolondrón, Cuba

This first-hand picture from the mission field, drawn by a native Cuban priest, is virtually unretouched. To attempt to put it into more prosaic English would cause it to lose much of its charm.

ITABO, northerly located at Matanzas province, saw a glorious day with the dawn of April 18th, the third Sunday after Easter.

A lively town, and a center for a very large area of cultivated ground where many farms and *fincas* are located, ever since the Colonial days, was orphan of a house to worship God, until four years ago, when the Rev. J. H. Piloto visited it and undertook such a sacred enterprise.

From the very beginning it was clear God's approval; people began to crowd the meeting place; missions and Sunday school developed around; faithful ones set their minds and hearts to build for God, and with the timely help of our dear Bishop Hulse, a beautiful chapel, the pride of the town, was successfully erected in the very heart of Itabo, on Main street.

To describe the arrival of the Bishop, clergy, and friends, on the spot is a task rather hard; untold and childish joy was the keynote. A railroad car, full packed, reached Itabo's *estation* at 9 A.M., filling the air and ears with the melodious tune, "The Church's One Foundation." The whole town at the *estation* greeted, eagerly, when our good Bishop stepped out of the train, and on we went to what was to be our headquarters while at Itabo, the Electrical Power House, owned by Señor Triana, father of the senior warden of St. Mary the Virgin, the church to be consecrated.

To dress up and to have the procession in line took almost no time as everyone was exceedingly anxious to do so. The procession was so large that even sick people left the house to fall in line. Mind what a great enthusiasm did it develop when you realize the splendid and excellent spirit of the worshipers and the way of arrangement. The rector, Señor Piloto, clad with full priestly robes; the choir of St. Francis of Assisi, Cardenas, vested with their beautiful caps and gowns; the various crucifers representing Matanzas and other and other churches, wisely distributed and saintly carried; and the leading crucifer (a crusader type) carrying the sign of Redemption with the base of it just at the very level of his eyes and marching at a rhythmical step, played by tymbal and other musical instruments, all of which made everybody to rapture in devotion and adoration, but especially those who know the Lord. Indeed, we were astonished, and did wonder how could it be possible, so many miles away, to be an exact and faithful replica of the pontifical High Masses of St. Mary the Virgin's, of New York City! We certainly missed our beloved the Ven. Archdeacon J. H. Townsend.

Now we have walked a quarter of a mile and are at the doors of the temple; doors are shut up; then the Bishop knocks at the door; doors are widely opened and reading *in*

(Continued on page 620)

To Those in Sorrow

By the Rt. Rev. Clinton S. Quin, D.D.

Bishop of Texas

THIS LETTER was written by Bishop Quin to the parents and relatives of the children killed last March in the New London, Tex., school explosion. Although its immediate cause is past, we publish it as a universally timely statement of the Christian point of view toward death.

EVER SINCE the tragedy which shocked the world last Thursday, I have been thinking ahead to the time when the people in New London and vicinity would be left alone in their sorrow. With sympathy pouring in from all parts of the world through press and radio, telephone and telegraph, from friends and relatives, and the attendant excitement occasioned by the very circumstances of this horrible accident, it will be difficult even for those most bereaved to take stock immediately of their situation.

Gradually the newspapers will drop the story, the messages will decrease, friends will become occupied with other interests, and then there will come the realization to the families from whom one or more children have "gone on," that after all they have to face their own sorrow. The world cares all right, but it just does not have time to linger long over our individual affairs, so there comes to me the urge to do something, and being unable to do anything perhaps to say something, to the families of those dear children and to a lot of other people who are asking the question today, "Why, oh, why?"

Let me assure you that I can speak your language; I know something of what you have experienced, for in the separation from the flesh of my own child whom I loved (and still do of course) better than life itself, there seemed the same unnecessary "going." Yet I am a Christian. I am not a very good one, but I am trying all the time to be a better one; but I am a Christian, and because I believe in Jesus Christ, no matter how empty life may seem at any time, how heartsick we may be over these breaks that come, I firmly believe that our loved ones live and grow and thrive in the nearer presence of our common God and Father, and I also believe implicitly my Christ's promise about His going to prepare a place for us in the Father's house, and I believe further His own language, "If it were not so I would have told you."

There are two things we must immediately realize: first, no matter who we are, there is nothing in all the world we can do to change the present situation. That part of the life we loved so much which we could see and hear and feel and touch, is dead, and well may those bruised bodies return "earth to earth, ashes to ashes, and dust to dust." There is nothing we can do about this.

Then the second thing is, while it is human, yet it is not wholesome that we should have any regrets, that anything we might have done or left undone should bear us down in a time like this. Of course, we can, in this instance, do all within our power to avert a like tragedy in the future anywhere, but let us not unnecessarily worry over what might have been. To do this is not to be fair either to those who have "gone on," to those with whom we live and to whom we are responsible, nor yet to ourselves, because again we must face the fact that what has happened has happened.

There will come to you as has come to others the desire to "go on" yourself. Bereavement often times brings this thought to our minds, but it is an unworthy thought. This would be running away, even if we could withdraw.

We begin to grieve over what these who have "gone on" are missing. We feel sorry for ourselves in what we miss of their companionship. Here is a chair, or a bed, a book, a plaything—a place or something associated so intimately with our loved one that every minute we seem to miss them more and more, but when we will make ourselves sit for a few moments and think the thing through, it becomes apparent that our concern is really for ourselves and not for our loved ones who have "left us for a while."

In the raising of children we have wanted them to stay with us instead of going away, then there came the selfless attitude, and we realized the boy needed to get away from his family—a boarding school, or maybe only a camping trip—just an evening out, a dance, a party. You discover that he is living his own life as you wanted to when you were growing up, and you had to live your own life. He has a wonderful time and you would not for the world deprive him of that pleasure or that experience. So in feeling sorry for those who leave us—what they miss—we to be Christians have to begin thinking in terms of the joy and the thrill and the experiences of that newer, fuller life which we have declared we believe in, and into which they have already entered.

AFTER 30 years of ministering to people in sorrow—to all sorts of people in all kinds of circumstances—through experiences of every sort, where accident or disease has come to break a family tie, with no apparent reason—little babies, some still-born, young children, boys and girls, young men and women in early maturity, a father, a mother, an only child, or more than one in a family—I feel as if I have a right to speak to you in your present sorrow. If yours was the only case, it would indeed be strange and exceptionally hard to bear, but just think of that great company of lonely, heart-broken people all over the world, and those close around you who long for those lost to sight a while.

An author wrote a book in 1928 saying that he did not believe people were as much interested in immortality as they used to be—the average is not very much concerned. I am sure that is not true of you. Then he goes on to show what no hope of a hereafter or a reunion with our loved ones would do to our thinking. His findings do not here concern me but I want to ask you to think out for yourself what would life mean if our existence here was the end? If all those who are gone before us are gone forever? What kind of world would this be? What kind of God would that leave us? What would you do with the Christ? Without the living Christ the Church could not survive, for it is founded and built upon the fact of His continuing life; and, consciously or not, we will discover that this faith in a resurrected Christ and a resurrection life has a whole lot to do with the way we carry on.

This coming Easter day there will be millions of people rising in early morning hours worshiping an everlasting God through an ever-living Christ. Are we who call ourselves Christians all mistaken, or are we willing like Donald Hankey, the British soldier, "to bet our life that God is"—that God cares, that God loves, no matter what seems?

THEN COMES the only way out I know. People ask today, Why would God permit this tragedy? Of course God had nothing to do with it. People have been asking the same question from the beginning of time. What is God like? And the only answer that has ever been given to that question is the answer Jesus Christ Himself gave, "He that hath seen Me hath seen the Father." What kind of God have we got? We have a God like Jesus who asked for Himself no immunity from the sufferings and tragedies of life, but who gave His life that you and I might at this moment of our deepest sorrow have the assurance that some day, somehow, and somewhere, there will come the recognition, and the reunion with those we love, and a sharing of experiences in the life that goes on; and all the time they are growing, developing and learning and serving, and loving us more and more.

What kind of God have we got? The same kind of God that Jesus was, who when men argued over their greatness brought a little child to Him; He put His hands upon him and blessed him. A Jesus who loved people regardless of what they did. He hated sin with all His soul, but He never quit loving the sinner. A Jesus who said to a woman taken in sin, "Neither do I condemn thee," but "Go and sin no more." A Jesus who said to the dying thief, "This day shalt thou be with Me in paradise." A Jesus who said, "In My Father's house are many mansions—I go to prepare a place for you that where I am there ye may be also." A Jesus who said, "Lo, I am with you always."

So in sending this message to those in sorrow, may I suggest to you what I have often suggested to others in similar situations: Anchor your faith to the fact of a God who loves you—make your prayers to Him, and some day there will come to you an understanding of how such things can happen.

With money and friends and sympathy and love in abundance, we are face to face with the fact that there is a limit to human resources, and here God comes to you and to me, if only we will let Him, through a loving Christ who says, "Let not your heart be troubled. Ye believe in God, believe also in Me."

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Dedicating a Church in Cuba

(Continued from page 618)

responso the 24th Psalm, the Bishop and clergy enters in for the consecration of the temple.

The warden, Señor Triana, offers the building to the Bishop; the Bishop offers prayers; Canon Barrios reads the letter of consecration; then the *Eucaristia* is celebrated and received by about 100 worshipers; and with final prayers the church was duly and rightly consecrated to the worship of the Lord God Almighty.

People were real happy; hearts were opened; hands and arms were stretched out to friends and neighbors; a miracle we had before our eyes; and a few understood better the sacred pages of the Act of the Apostles when Saulo and Barnabas and other Apostles brought joy and the Gift of the Holy Spirit wherever they went.

We are only sorry not to be able to make it known far and wide, the greatness of the act just described, but, sincerely, we pray our Lord for the day when the banner of our dear Church will accomplish for Cuba what it did accomplish for the greatest nation of the American commonwealth of this American continent. Blest be the Name of the Lord. *Amen.*

CHURCH MUSIC

Rev. John W. Norris, Editor

ONE OF THE most successful and beneficial works being done in the interest of better Church music is carried on by the diocesan Choirmasters' Association of the diocese of Albany. This organization, which is the outgrowth of a diocesan choir festival, was founded in 1934 through the efforts of J. William Jones, organist at the Cathedral of All Saints, Albany. One of the activities of the association is the sponsoring of the annual choir festival of the diocese.

The festival of 1937, which will be held on Saturday, May 22d, will be in the nature of a festal Evensong. Early in April, 17 choirs from 12 cities of the diocese had registered and more were expected. A special event of the same day, which will attract many of the choir leaders and choir members to Albany, will be the advancement of the Rev. George E. DeMille to the priesthood. The Rev. Mr. DeMille was formerly a member of the association and served as editor of the *Chorister,* a quarterly bulletin issued by the organization.

Two features of the festival are directed toward aiding congregational participation in the service. Ten minutes before the procession begins a hymn rehearsal is held for the congregation. At the offertory, instead of the usual anthem, a hymn will be sung by the congregation, without aid from the choirs.

The music selected for the festival next Saturday was chosen with two considerations in mind: the first that it would be useful for the individual choirs in their parishes; and secondly that it be suitable for a chorus of massed voices. Two of the numbers, the compositions of members of the association, have been written for the festival. Dr. Frederick T. Candlyn has written one, "Thee we adore," and Frank Butcher the second, "Let all mortal flesh." Other numbers that will be included in the program this year are: "Jesu, priceless treasure," harmonized by Bach; "Come ye faithful," Thatcher; *Magnificat* in B minor, Walmsley; and Hymn to the Trinity, Tschaikowski. The hymns that will be used are St. Patrick's Breastplate (No. 525), Leoni (No. 253), and Triumphant Zion (No. 472).

While the festival marks the climax of the year's work, it is by no means the only activity of this group of Church musicians. During the past winter, under the able leadership of Miss Esther Keneston, the president, a series of monthly meetings were held, which included lectures, demonstrations, and conferences.

Last year the association organized a male choir from the men's sections of the associated choirs for the evening service connected with the annual diocesan convention. The result was so satisfactory and the men of the ensemble so interested that the choir was used again this year for the same purpose. This year, additional music was sung, including the *Magnificat* and *Nunc Dimittis* in C by C. Hylton-Stewart, and a male chorus from Elgar's oratorio, "The light of life."

The organization of the festival and from it the development of the diocesan Choirmasters' Association has created a real interest among the musicians of the diocese of Albany that is accomplishing fine results. The vision and enthusiasm of one man, with the coöperation of others, has brought about this result. Would that more of our dioceses would do the same.

"Prisons and Beyond"

By Clinton Rogers Woodruff

Associate Editor of THE LIVING CHURCH

FIVE YEARS in prison for voluntary manslaughter and 26 years later declared not guilty. That, in a sentence, is the record of a man who came out of jail a better man than he went in. Earl Ellicott Dudding is his name. In 1932 he wrote a book entitled *The Trail of the Dead Years* (published by the Prisoners' Relief Society, Huntington, W. Va.) which was described in the subtitle as a "gripping story: stranger than fiction, truer than life, sadder than death, more triumphant than fame and fortune."

Here is the story:

On the 6th day of September, 1909, Dudding shot and killed Ira S. Chapman and was tried, convicted by a jury of voluntary manslaughter (killing with strong provocation), and sentenced to the West Virginia State Penitentiary for five years. He served the time, and lived the life of an ex-convict for more than a quarter of a century. By a turn in fate it turns out that two eye-witnesses saw the difficulty that sent one man into eternity and the other to the penitentiary and their evidence showed that Dudding shot and killed Ira S. Chapman in self-defense and was improperly convicted. After 26 years the state of West Virginia admitted that Dudding was not guilty of criminal intent. This new evidence leaked out and, bit by bit, it was traced and checked and re-checked, and now the state of West Virginia is satisfied that Dudding acted within his right and a pardon of no little value is said to be forthcoming.

The Hon. Jean F. Smith, the man who prosecuted the case, in a letter to the governor said:

> "For 26 years, or more than a quarter of a century, I have pondered the case of Earl Ellicott Dudding, convicted of manslaughter in 1910 while I was prosecuting attorney of Cabell county. Since this trial and conviction I have made a very careful survey of all the ins and outs of this case and I am convinced that Dudding told the truth on the witness stand and that the jury should have found him not guilty.
>
> "As the prosecuting attorney in this case, I believe that the governor should grant Mr. Dudding a full and unconditional pardon, and restore him to his former standing in this community.
>
> "There is not now the slightest doubt in my mind that this man was improperly convicted and I believe that he shot in self-defense as he claimed at the time. There was much prejudice in the community against Mr. Dudding, and this counted against his getting a fair trial before the jury. Judge T. W. Taylor told many people that he did not believe Dudding guilty. Mr. Dudding's life since he left prison excludes the thought and theory of criminal intent. He has done a great public service since his release from prison, although he has worked against an ill wind and many obstacles."

Dr. Dudding is truly a philosopher: he said in answer to a question: "I would not change the verdict of the jury if I had the power. I am glad I served the sentence and suffered the losses, degradations of an ex-convict—but I am now glad to be cleared of the charge that sent me on a long, rough journey."

After his term in prison was over he came out into a strange world. Neither his former friends nor his family cared to know him. What fortune he had was gone beyond his control and his health was broken. Still a comparatively young man, he felt the bitterness of the ostracism keenly and brooded upon it, but not for long. He concluded to take a constructive view of his own tragedy. He struggled on as best he could, but it was hard going. He came to believe and acted on that belief that the majority of men who served time were the victims of adverse circumstances and not really criminals at heart, and that there ought to be some organization to help to put such men back on their feet. Some of his remaining friends suggested that he organize a movement and after consideration he started what he called the Prisoners' Relief Society.

He was, at first, the only member, but gradually he won support for his cause from humanitarians who saw his point. That point was a purpose to do everything humanly possible to improve the lot of the released prisoner. The society still is not a large one and Dr. Dudding remains its core and its principal activating force. The life he has led since his release in 1914 has been one of unfailing helpfulness to the ex-convict.

FOR YEARS he resided in Washington and there any ex-convict could come for aid. He never asked questions. He did not inquire about the man's past, what he had been sentenced for, who he was, or what his connections were. He fed and clothed and, when possible, found jobs for those who visited him. There is one tale of how a weary ex-convict came to him for help, footsore—in the literal sense—and discouraged. Dr. Dudding noticed that his shoes were completely worn out, the uppers hanging to his ankles by shreds, and his feet bleeding. He went to the small stock of shoes he had, which had been contributed to the society, but could find none to fit the man. Then he told the man he would look in another place and returned with a partly worn pair which fitted. They were his own shoes. The story was told afterward by the ex-convict, who, with his encouragement, had found himself a job and wrote his acknowledgments.

Dr. Dudding has recently undertaken a new project, a much more pretentious one. He plans to establish a string of 25 farms from coast to coast. Through circulars and pamphlets distributed in the prisons, prisoners will know of the existence of these farms while still in jail. Representatives of the farms will know when convicts are to be released and will be at the prison gates extending an invitation to come to the farm nearest the prison, or one where accommodations are most convenient. The former prisoner will be offered a small monthly salary, in addition to free lodging, board, and clothing. In addition to regular farming, which it is expected will support the farm and also provide a surplus for the market, light manufacturing of the home handicraft type will be undertaken by those not adapted to the field, the orchard, or the vineyard. Some of the farms will be heavily timbered and lumbering will form a part of the activity.

Each farm will be considered and managed as a community in itself. Where the clay is available, bricks will be made for the construction of buildings, and sawmills and planing mills will be set up. There will be blacksmith shops and machine shops and even shoe and tailor shops. The workers will be recruited from among the men. A cooperage shop will be operated, a basket-making shop, and a carpenter shop for making small furniture. As many of the convicts are old, a wide variety of work has to be planned for so that suitable employment may be found for everyone.

SANFORD BATES, of whom more will be said later on, has approved the plan, and so, I am told, has the governor of every state in the Union. The whole theory is to give the ex-convict a haven to which he can go upon emergence and accustom himself to freedom before facing the world. It is expected that most will, after a sojourn, find employment in the outside world and be able to face life with renewed confidence. Those who desire to spend the rest of their days on the farms may do so, continuing to draw their small stipends with such work as they are capable of doing.

If this ambitious plan can be carried out it will certainly afford a partial solution of far-reaching importance for the care, maintenance, and rehabilitation of the discharged prisoner who has long been a problem that has puzzled and baffled the clergy and social workers generally.

Much is being done to develop the prison into a socialized community, but it is a difficult task. During the four years that I was director of public welfare in Philadelphia, I had under my jurisdiction a penal institution known as the house of correction. When I assumed office it was quite as much a common jail as a place for the correction of delinquents. With the coöperation of the judges we got rid (through transfer to other institutions) of the more serious cases including second-degree murder, aggravated assault and battery, and the like. The house was in charge of Dr. R. A. Schless who had been in charge of the medical work for 12 years and had made a nation-wide reputation in dealing with drug addicts. He made a further excellent reputation for his administration of this institution. When I started to prepare this article I thought I should like his views as to the possibility of successful rehabilitation of prisoners, a question in which he was deeply interested and to the solution of which he has made a very substantial contribution.

Here is his reply:

> "The rehabilitation of ex-convicts is a subject similar to the treatment of diphtheritic paralyses. Only, in medicine, we have not only found a treatment of diphtheria that prevents paralyses, but we have devised a method to prevent diphtheria altogether. Just as such paralyses were little amenable to treatment, so the ex-convict, having lived as a criminal and then as a convict, offers little for restitution to normal function.
>
> "The man in jail, not yet an 'ex,' is a living example of the poverty of our methods of social immunization against crime. Against the very occurrence of diphtheria, we inject into the child that which will produce 'humors' (to use the older word) against which the attacks of the Klebs Leffler bacilli are made in vain.
>
> "So, too, in our children, we can inculcate those (moral, not chemical) principles which, when the bacilli of temptation swarm, shall have produced such anti-substances as will snuff out the infection of vice before it can corrupt the integrity of the individuals concerned. I do not believe that this means moral preachments because no hypothetical warnings become of instant value when the exposures occur. I believe that the examples of decent living (made possible by decent living conditions), virtue in our leaders, honesty in our government, integrity in our courts, unselfishness of our rich—and a greater permeation of the simple kindliness and gentle humility of Christ—and a great deal less Christian piosity, would go a long way.
>
> "For more than 20 years I have been handling children in increasingly large numbers. I have never seen bad or vicious children, but I have seen many misguided and corrupted children.
>
> "Rather than to conserve our efforts until we must deal with fixed, die-stamped criminals, let us suffer these little children to come unto us for better preparation for a better world into which to grow. I sincerely feel that efforts expended at the other end of Rake's Progress are in vain."

BY ONE of those coincidences which so frequently happen, the same day that the Dudding book reached my desk so did Sanford Bates' book on *Prisons and Beyond* (Macmillan, $3.50) which I have adopted as the title for this article. Mr. Bates, who has just retired with high Presidential and other commendation as director of the bureau of federal prisons to become executive director of the Boys' Club of America, Inc., has had a distinguished career in prison work. He was appointed superintendent of federal prisons by President Hoover in 1929, and in 1930, under new legislation, became director of the bureau of federal prisons. He was reappointed in 1933. He was street commissioner of Boston, penal institutions commissioner in Boston and commissioner of correction of the commonwealth of Massachusetts before going to Washington.

He has visited prisons in England, Germany, France, Belgium, Holland, Austria, Canada, Mexico, Czecho-Slovakia, Switzerland, and 36 American states. In 1935 he visited the prisons and penal colonies of Russia and was chairman of the American delegation to the International Penal and Penitentiary Congress in Berlin in August of that year. He was also a delegate to the International Prison Conference at London in 1925 and at Prague in 1930 where he was spokesman for the American delegation. He is president of the Prison Industries Corporation.

From this widely varied career Mr. Bates is qualified to speak with authority on such questions as: Why do we have prisons? What good office do they perform? What is the matter with them? How did they get that way? Why do convicts riot? In whose interest should prisons be administered? Is the task of making people sorry they committed a crime and improving them by a prison experience one which is possible of accomplishment? Is the failure of prisons really the failure of society? Can jails and prisons as at present designed ever succeed as reformatory agencies? If not, are there acceptable substitutes for imprisonment, such as probation, labor colonies, and restitution? What and why is parole? Is it a dangerous exhibition of clemency or a protective device?

In this highly interesting book Mr. Bates endeavors to answer such important questions as these. He also describes the herculean efforts of the federal government to cope with the question of providing suitable institutional care, from Atlanta to Alcatraz. Out of the wealth of 20 years' experience Mr. Bates discusses problems of practical prison administration, rarely, if ever, touched upon by more theoretical criminologists. He cites many interesting anecdotes and incidents to prove his contentions.

His views on the "beyond" of the prisoner are very much to the point:

> "The transition from unusually constricted prison life to self-supporting existence in a free community is an extraordinarily difficult one even in normal times. In these times of unemployment the problem becomes increasingly acute. Consider the millions of law-abiding men unable to get permanent positions, and then visualize, if you can, the almost insurmountable handicap that faces the discharged prisoner. It is out of no sentiment for the prisoner but with an eye single to the welfare of society that we have in the last decades insisted

(Continued on page 623)

Dare a Parson Intervene?

By the Rev. Desmond Morse-Boycott

WHEN A HOME is breaking up, dare a parson intervene? Every parson knows of sad homes, wherein the carpet of love has worn threadbare under the tread of irritable occupants who have gradually succumbed to "the illusion of the commonplace."

"If only we could begin again," is the unuttered cry of either party, while the bairns wonder why mummy cries so often and daddy is so stern, so explosive, and nothing seems to "go" like it used to.

If only a kindly parson could come in, to renew (to use another simile) that worn-out flex, so that there would be no more shocks, but only the mellow light of perfect understanding. Parson was there at the beginning. In a sense he is there at the end—the divorce court—in silent protest. The divorce court is admittedly not a hospital, but a mortuary. Dare a parson send an ambulance round before the "death," to mend and heal?

Such intervention would depend upon his intimacy with both parties, his interest in the children, his capacity for handling human problems with consummate tact. It *can* be done. I know, if only because I found myself unwillingly involved in one of the most appalling family tangles I have ever seen, which, despite my blunderings, came out all right.

The family consisted of a nice husband, who had fallen out of work. A nice, homely wife. Three children, bairns of whom any parents could reasonably be proud. They had a clean little home in a block of buildings.

When I first knew them, some 16 years ago, they were an ideal family. In course of time I became interested in one of the boys and undertook his training at a residential school. They were very proud of him for the way he was shaping.

That gave me, of course, a continual contact. In time I began to feel that things were going adrift. Then one day the wife opened her heart to me. Her husband had become morose, through unemployment and poor health, and had reached that terrible state where he would wake up in the night and threaten the lives of his wife and bairns. He spoke of buying a hatchet. Thank God, in the end he buried it.

Love faded out, little by little. He got on his wife's nerves. She begged me to help her. I demurred, not daring to intrude, unless the man gave me his confidence, too.

Things went from bad to worse, so that I could not allow the boy at school to return home for his holiday. I arranged for him to go somewhere else. One night the wife came to me trembling with fear and saying she could not go home. She had no money and no friends to go to. On the spur of the moment, gravely uncertain of the rightness of my action, I gave her the fare to a country place and bade her take the children. They were to stay with friends of mine, and keep their whereabouts secret.

The deed done, I sat down and waited . . . for the man with the threatened hatchet. He came, all broken up by his wife's disappearance. He plied me with awkward questions. I said I knew where she had gone but did not feel it fair to tell. I told him frankly that the only hope of getting her back was to write a letter, asking for forgiveness.

She replied, when she got it, that she would not return until he had proved himself a "proper chap" to live with.

Night after night he would come to me, and sit about for hours, in a state of profound melancholy. This went on for some weeks until I made the light come into his eyes by saying that, if he was willing, and would not resent the arrangement, or let it spoil our friendship, I would arrange for his wife to come to my house and act as a temporary cook.

Feeling that that was a stage on her homeward way, he consented, and began to pull himself together bravely.

Leaving her children in the country she came to me, and stayed some months, meeting her husband by my arrangement. She was so full of fears and indignation that I had a hard job to persuade her to, but the new "courtship" prospered. They "walked out" once a week. After the first inevitably explosive meeting they got to like, then to love, each other. Then, at long last, they mutually agreed to forget all the past and start again.

To show his good faith he had kept the home spotless, redecorated it, and provided some new furniture.

AT THAT STAGE I got my big chance. I found they had been married in a registry office, instead of in church, so I said: "I can give you the Church's blessing on your marriage, privately."

One evening they came to church, and before the Altar plighted their troth, either to other, and received a benediction which has indubitably brought them happiness.

Their home is still, many years after, a very happy one, and a certain well-known stork has made his contribution, so that, though the bairns with whom I had to do are now grown up, the sound of childish laughter keeps them young.

But perhaps the most wonderful thing about this delicate marriage operation was that at no time was my action resented, which only goes to show that even young parsons (and I was young) can mend broken homes, if they dare to take the risk, and, like angels, rush in where fools would dare to tread.

Which only goes to show that every household should keep, not the cat and dog of contention, but two big bears—

BEAR and FORBEAR.

"Prisons and Beyond"

(Continued from page 622)

that all of our prisoners go out by the method known as parole.

"Sad to say, this system has been subjected to grave abuses in some of our states. Stories are current that gangsters and desperadoes, who perhaps never should be released from prison, have been prematurely or improperly turned loose; and the public calls this parole."

He then goes on to show that we must distinguish between the exercise of clemency through the pardoning power of a governor, on the one hand, which is not parole at all, and the release of prisoners after careful examination into their individual cases by an intelligent, fearless, honest, full-time parole board, such as functions in the Department of Justice.

He thus tersely sums up the arguments in favor of parole: (1) It gives to the public the added protection of a supervised release. (2) It offers an incentive for good behavior. (3) It sends the prisoner out of prison under an obligation rather than with a score to settle. (4) It permits the time of release to be fixed at a favorable occasion. (5) It acts as a bridge between the abnormal environment of the prison and life in the community. (6) It saves expense. (7) It gives an opportunity to correct mistakes and reduce excessive sentences.

The Coronation: Its Significance to America

By the Most Rev. James De Wolf Perry, D.D.

Presiding Bishop and Bishop of Rhode Island

BISHOP PERRY delivered this address on Coronation Day, May 12th, at a dinner of the English-Speaking Union in New York. Dr. John H. Finley presided, and an address on behalf of the British Empire was delivered by Sir Gerald Campbell, British Consul General in New York.

THE mathematics of history is an alluring but illusive science. Applied to our country it defies all computation and leaves many a wise prediction at the mercy of a later age. Who could have foretold three half-centuries ago, or who can explain, the paradox presented here by the descendants of men who rose against the Crown of the third George, now rising to acclaim the crowning of King George VI? So again the writing of the first and of a second Book of Kings is followed by the correcting hand of another and another chronicler, and the prophets hold their peace.

The solution of the puzzle is suggested when the historian turns back the pages to show how consistency gives way to destiny. The progress of America is seen to be not measured by the succession of unchanging years, but governed by a factor which may be traced to racial impulses and fundamental loyalties.

The chapters of the story which gain chief significance are those that determine the relations between this country and Great Britain. The first century and a half, describing not so much relation as identity, was a period of tutelage. All of the great principles, political, social, and spiritual, derived from our mother land, were then in process of absorption, finally to take form and substance in the American Constitution. The chapter closed with the turning point called too carelessly the "Revolution." If there is accepted the definition of that word as a "revolt against an old order" America never had a revolution. Surely the term cannot be applied to the new era entered by the Colonies at the time of their maturity. Rather were they asserting all that they had learned of the rights and responsibilities acquired by inheritance. When the American Colonies fought and won their war of independence they did not foreswear their English heritage. They were setting up in a new land a government built upon the foundations of *Magna Charta,* and the Bill of Rights; guided by the purposes which had inspired Langton, de Mountfort, and their followers in the cause of Anglo-Saxon liberties.

It was loyalty to these traditions that gripped the mind and heart of England and America in another time of crisis 20 years ago when the destiny of two continents hung in the balance, and brought the United States, despite new racial differences, to stand shoulder to shoulder with Great Britain and her Allies in defense of those ancient and still persistent principles of Runnymede.

In the family of nations which ultimately will emerge out of the present chaos America, at times reluctant though she may appear, shall yet have her place. The struggle for independence in the 18th century cannot be allowed to commit her in the 20th century to a policy of isolation thinly disguised by the pretense of neutrality. As identity of race is gradually lost the cry that "blood is thicker than water" must be superseded by the stronger claim that the springs of faith and fellowship are deeper than both.

Such are the thoughts which have inspired this gathering and countless others in the land to have our part in an act of thankful joyous tribute to an empire and its ruler. We are doing homage first to a man who had inherited the name and station of one whom the world had loved—and loved to honor. In his own person now he has won the esteem and confidence of all who have watched his career thus far, a record of distinguished and disinterested service. But it is in a representative more than an individual capacity that he appears today. The crown placed upon his head has made him the embodiment of what most we honor and revere in the spirit of England. He stands as champion of civic rights. While rule by force is invading seats of government throughout the earth, the throne of Great Britain maintains another rule, made subject to the decree of a free people. The eyes of a despairing world look to that realm for the defense of justice and liberty. Government of and by and for the people is an ideal achieved through the submission of governors to the law by which a people live. Modern democracy too often vaunts the infallibility of inferiority. In the light of England's monarchy democracy appears in the humility of greatness.

YET MORE intimately the British Crown has representative significance. It relates not to a royal personage alone but to a royal family. Their majesties, the King and Queen together, hold in trust those principles that secure for the nation and the world the purity of home life. Successive generations of the royal family through their influence have bound to themselves in loving allegiance the families of an empire. Through the same influence they have upheld standards of domestic and social integrity without which a people perish.

Still more fundamentally England is possessed of a religious faith underlying and supporting her moral code, perpetuating a sacred tradition of loyalty to a Church whose doctrine and worship have been part of her national life from the beginning. This faith is maintained under no fear of compulsion, but in the fear of God. To the defense of such a spiritual heritage the King is committed by his office and the title that he holds. With deep conviction and devotion he takes upon himself this solemn responsibility. With all his subjects we of a kindred nation hail him King, Emperor, Defender of the Faith. Long may he reign.

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BOOKS OF THE DAY

Edited By
Elizabeth McCracken

A Remarkable Contribution to Primitive Church History

THE RELIGIOUS EXPERIENCE OF THE PRIMITIVE CHURCH. By P. G. S. Hopwood. Scribners. $3.00.

THE BOOKS on the apostolic age are legion but the present volume has a very distinctive quality of its own. For it undertakes to reconstruct and explain primitive Christianity not as a mere complex of beliefs and practices, but as a religious fact, vitalized by an experience in which the beliefs and practices find a unified meaning. A large part of the book, indeed, is not directly concerned with the apostolic age but with the constant religious experience that is manifested in the same beliefs and practices throughout Christian history; only when this constancy of experience is understood can the primitive Church be understood. Not, of course, that Dr. Hopwood facilely assumes that (say) St. Stephen can be fully explained from (say) George Fox; he makes unmistakable that the Jewish environment and the apocolyptic tension give the first Christianity a character that is unique. But unless the investigator has a real knowledge of the spiritual power manifested in (say) George Fox, the apostolic age will remain an enigma.

But to understand apostolic experience in itself is still only part of the problem; there remains the question, "What made primitive Christianity *Christian?*" Or, in other words, what is the relation between the "Jesus of history" and the "Christ" of early Christian worship? A generation ago a whole school of specialists set the two in sharp antithesis; a theory that still finds occasional supporters. Dr. Hopwood's reply is that the experience that the Master gave the disciples and their experience of the risen Christ after Pentecost was a *continuous* experience. There was no cleansing of the slate to start afresh. The Christ of the apostolic age was no unknown cult-deity but One whom they had seen with their eyes and heard with their ears; it was "Jesus" who gave meaning and content to "Christ."

Dr. Hopwood's work is of course not inerrant; and yet the flaws, such as they are, are of little consequence; they never affect his argument as a whole. And his argument as a whole on a theme that he has tried to see as a whole is what is important. His book is a remarkable contribution. And it is all the more remarkable because it makes no pretensions to be classed as a "technical" work; it is written in non-technical style for a non-technical public by confining the treatment to what—and only to what—is really essential. BURTON SCOTT EASTON.

◆

Religion and Life: Personal and Social

LIVING RELIGION. A Manual for Putting Religion into Action in Personal Life and in Social Reconstruction. By Hornell Hart. Abingdon Press. Pp. 260. $1.50.

THIS small manual regards the task of living religion as "the adjustment of human beings to each other and to God, in the great enterprise of building the Beloved Community in the world." It is primarily a guide to the use of meditation as a means of becoming more fully aware of the inner world, practising its processes, and applying its powers to the tasks of brotherhood and truth which are to regenerate our social order. The author, recognized as a Quaker minister, insists that "meditation must lead to action. The insights that come in moments of contemplation and illumination, and the flood of energy, must be applied to the problem for which they are needed, if the spiritual contacts are to be maintained and strengthened."

Being a trained sociologist, Dr. Hart speaks with authority on social problems, but here he writes as a humble Christian rather than the learned scholar. Back of the volume there is obviously a vivid personal experience and a clear compulsion to share it.

The book's fine balance commands respect. The author, professor of social ethics at Hartford Theological Seminary, insists that "mystics who attempt to substitute meditation for systematic study always get into difficulties." There is balance between personal piety and social religion, between consciousness of God and service of men, between intuition and objective research, between youthful vigor and adult maturity.

Yet one is moved to wonder just what content the author gives to the word "God." He seems to avoid that simple term, preferring "The Divine Consciousness," "The Object of Supreme Devotion," "The Highest," "The Great Ideal," or "Spiritual Reality." He seems to meditate upon a divine "Something" rather than to worship a divine "Someone." Furthermore the Catholic reader is bound to regret the absence of grasp of the Incarnation. There are references to "great spiritual leaders like Jesus, Paul, St. Francis, Kagawa, and the like." The author suggests that we "define the Christ Spirit as perfect conscious devotion to universal truth, universal love, and ideal justice." "We follow Jesus because He, more than any other human being of whom we know, embodied this Christ Spirit." But living religion demands a deeper motivation than that.

The book concludes with a balanced bibliography and an excellent index. C. RANKIN BARNES.

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A Timely Study of American Diplomacy

A DIPLOMATIC HISTORY OF THE UNITED STATES. By Samuel Flagg Bemis. Holt. Pp. 881. $5.00.

IN THESE DAYS of expanding interest in international affairs due to their multiplicity and extent, Prof. Samuel Flagg Bemis' *Diplomatic History of the United States* is a welcome volume. It is scholarly, judicious, and well documented. It is just the sort of volume one should have within handy reach, to understand the perplexing problems confronting us from day to day. In 881 pages Dr. Bemis traces our record in the field of diplomacy from the days when America was the stake of European diplomacy down to the current year. He divides his book into three parts of unequal length: foundation, expansion, the 20th century, with emphasis on the last division. Here are chapters on The Open Door, Panama Policy, Mexico, World War and Peace, Oriental Immigration, Naval Treaties, Europe, Pan-America and Canada, The Far East. He makes clear underlying facts, the human motives, the political exigencies, and the play of personalities upon events. He points out where our diplomats showed up to advantage, where they made the best of forced compromises, where they permitted politics and personal prejudice to lead them astray. The book bids fair to become a standard one-volume history of American diplomacy.

CLINTON ROGERS WOODRUFF.

◆

Calvin and the Reformation

CALVIN AND THE REFORMATION. By James Mackinnon. Longmans Green. Pp. xii-302. $6.40.

PROFESSOR MACKINNON, who for many years held the chair of ecclesiastical history at Edinburgh, here presents the results of his "reworking" of material for lectures on Calvin and his share in the Protestant Reformation. It is a full-length study, with considerable attention to the Calvinistic theological system.

The present writer does not feel himself competent to make comment on the adequacy of the sketch of Calvin's life. On the other hand, the outline of the Calvinistic system seems complete, although not entirely sympathetic. Calvin surely emerges from this study as a rather unlovely person, and his theology appears almost entirely formalistic. He might be described as an Old Testament prophet who had never yet heard that God is love, an Amos rather than a Hosea or an Isaiah. Certainly one finds little of the loving-kindness of Christ our Saviour.

But this may be maligning one of the greatest of theological writers. Yet, in view of the contemporary movement toward reviving the cruder Calvinistic theories (and not merely toward emphasizing once again his splendid insistence on the majesty, sovereignty, and holiness of God), Professor Mackinnon's warning is of value: "It is perhaps not superfluous to remind the perfervid Calvin revivalists that our common Christian faith, as taught by its Founder, is not necessarily identified with any 'ism,' and that it is incumbent on his disciples to have recourse for themselves, in a free, if reverent, spirit, to his teaching as its supreme and ultimate fountain and norm."

W. NORMAN PITTENGER.

◆

The Life to Come

SURVIVAL. By G. D. Rosenthal. Harpers. Pp. 206. $1.65.

AFTER DEATH. By Leslie D. Weatherhead. Abingdon Press. Pp. 191. $1.00.

IT IS interesting that the two men who are at the moment probably the most successful popular preachers in England—the Anglo-Catholic vicar of St. Agatha's, Birmingham, and the Methodist pastor of the City Temple, London—should have written books this year on the one subject of immortality. Neither volume is a collection of sermons. Both are attempts to state, clearly and simply, what the Christian religion teaches, and what it does not teach, about the future life. Both are designed for the intelligent man who knows little or nothing of formal theology. Both are interesting, worth anybody's reading; but curiously, the Methodist's book seems of the two the more dogmatic (in the unfortunate sense) about many things that must ever be uncertain, while it is the Anglo-Catholic who has a reverent agnosticism illuminated only now and then—though then brilliantly—with light from above.

Both these authors are universalists. Neither of them believes in hell. Both find much comfort in the thought that the Greek Testament speaks not of "everlasting punishment" but of "eternal punishment," and both say that that means punishment lasting *only a while,* to the "end of an age." That completely satisfies Dr. Rosenthal; but Dr. Weatherhead inconveniently remembers that, if this be so, then "eternal *life*" also will come to an end. Therefore he postulates a final state of being that is *beyond eternal life,* an eventual super-heaven, and makes of heaven and hell two differing phases of a single intermediate state. The point to note is that, according to him, one goes from either heaven or hell eventually to the same super-heaven. If one goes to hell one has a harder time of it, but one gets the beatific vision just the same. In other words this Wesleyan gentleman confidently reaffirms purgatory. An interesting speculation, though not one based on Scripture.

This reviewer recommends these books, but particularly Dr. Rosenthal's, for reading especially by those who have been bereaved, or by those who are awaiting death, their own or that of some loved friend.

BERNARD IDDINGS BELL.

◆

Two Novels

ROSE DEEPROSE. By Sheila Kaye-Smith. Harpers. $2.50.

PEOPLE IN CAGES. By Helen Ashton. Macmillan. $2.50.

WE MEET Rose Deeprose, a Kentish farm girl, on her 16th birthday, as she watches herself repeated back and forth in the mirrors of a local tea shop. This was to prove emblematic of her life, torn this way and that between conflicting loyalties. First in the difficulties between her father and her mother. Then, after her mother's death, between her father and her stepmother, once her best friend. Then, after her own marriage, between her husband and her child, who was born a "natural"; a situation that ends in tragedy and the loss of both child and husband. Yet despite this series of troubles she still has the spirit to stumble ahead, and at the end gains some hope for the future in the happiness and affection of her little half-brother. As the story closes we see them together in the same tea-shop, where the boy watches himself repeated in the same mirrors and dreams about his future. In this ably written novel Sheila Kaye-Smith has added one more clearcut character to those that follow Joanna Godden: Rose Deeprose, dogged by tragedy along her uncharted way, yet able to hope and go forward.

In *Dust Over the Ruins* Miss Ashton proved her talent for creating an atmosphere—nuances, sights, sounds, smells. So when she sets a story in the unpromising surroundings of the London zoo on a hot July afternoon, she is able to bring the setting very much alive. Ambling through all from lions to penguins, she displays the animals within and the people without the cages; showing, after a brief, sharp glance at each, that "Man or beast, we each have our own cage"; that each is separated from freedom of action by bars of his own personality and environment. The central character is Capt. John Canning, handsome and reckless. After floating a bogus stock company and planning to flee the country that night, he hopes to hide safely among the zoo crowds and to say farewell to his inamorata. But he is recognized by his late wife and her husband, by his sister, by a news photographer, and by others still; all characters in the thick of the plot. Each of these characters is made to stand out clearly (not forgetting Cæsar, the young lion) and each, as he or she is introduced, adds to the suspense of a tale uniquely told and vivid to the end.

M. P. E.

◆

A Handbook for Beginners at Prayer

THE ROYAL GATE. A Handbook for Beginners to the Science and Art of Prayer. By Flora Abigail Macleod. SPCK. Imported by Macmillan. $1.50.

DEVOTIONAL handbooks are many, but here comes one from England which might well find a place of its own, not only with "beginners" as is modestly claimed, but with all of us; are we not all beginners, for that matter, in the supreme art of regulating aright the interior life? The perfect simplicity and practical wisdom of the little book rest on a deep foundation of intimacy with the most accredited authorities on Catholic discipline; but the fertile imagination of the author abounds also in suggested practices which should make the difficult life of prayer fresher and more interesting to many people, relating it more obviously to the activities and surroundings of every day. This is particularly true in regard to the treatment of intercession, which among all types of prayer is the one to receive as a rule most cursory consideration from devotional writers.

VIDA D. SCUDDER.

◆

Dictators, Large and Small

MILLIONS OF DICTATORS. By Emil Lengyl. Funk & Wagnalls. $2.00.

IN THIS interesting book, Emil Lengyl has given us a suggestive study of dictators from the point of view of the average man whom he regards as the real master of his country's (whichever that may be) destiny. His chapter on America's little dictators is particularly interesting.

The author was born in Budapest. He studied economics and international law at the University of Budapest, from which he received the degree of Doctor of Laws. He took part in the World War, was taken prisoner by the Russians and sent to Siberia. After the war he became a journalist in Austria, where he was co-editor of the *Ungarische Rundschau.* The languages he learned in Russian captivity have stood him in good stead, as he now writes in English, French, German, and Hungarian.

CLINTON ROGERS WOODRUFF.

◆

The Fourth Gospel

THE GOSPEL OF ST. JOHN. By Samuel A. Bragg. Meador Publishing Company. $2.00.

IN THIS book the publishers have inserted a folder containing a biographical sketch of the author, which contains the sentence: "From childhood Mr. Bragg had ideas of his own concerning which, if he was opposed, he was not at loss to defend himself." The book could not be more completely summarized. Mr. Bragg has distinctly ideas of his own about the Fourth Gospel but some of them, we are afraid, would surprise the Evangelist considerably.

B. S. E.

◆

Sermons on Places in Palestine

IT HAPPENED IN PALESTINE. By Leslie D. Weatherhead. Abingdon Press. $2.50.

A VOLUME of little sermons, written about various places in Palestine as visited by the author. The method is not precisely novel but Dr. Weatherhead—who is at the City Temple, London—is a preacher of ability and generally avoids hackneyed themes. The volume is lavishly illustrated from photographs and some of these are really interesting, especially those showing the synagogue at Capernaum in the present stage of its reconstruction and the walls of Jericho as they are being excavated.

B. S. E.

NEWS OF THE CHURCH

Churchmen Ask Law on Rights of Labor

Western Michigan Social Service Department Seeks Legislation to Curtail Industrial Conflict

GRAND RAPIDS, MICH.—Immediate passage of state legislation defining rights, liberties, and obligations of employers and workers is sought in a resolution adopted unanimously by the Western Michigan social service department at a recent meeting. The department also strongly condemned the sitdown strike.

The set of seven recommendations on the Michigan industrial situation received wide publicity in the daily press.

The department, of which the Rev. H. Ralph Higgins is chairman, gave unqualified praise to Governor Murphy of Michigan for his handling of recent strikes. The text of the resolution follows:

"*Whereas,* the public peace and welfare of the state of Michigan have recently been seriously disturbed by widespread industrial conflicts;

"*Be it therefore resolved* that the department of Christian social service of the Episcopal diocese of Western Michigan go on record as follows:

"(1) We deplore the epidemic of industrial disputes in our midst, and we call upon leaders of industry and labor to realize the great damage done to our social progress by such widespread and bitter conflicts. We affirm that the public interest is at all times and in all cases paramount to the special interests of either side.

"(2) We condemn the use of force or violence by either side, and urge upon leaders of both industry and labor the way of reason, mutual understanding, and arbitration.

"(3) We condemn intimidation of workers whether by representatives of management or of labor. We especially condemn the obscuring of the real issues with evasion and misrepresentation of facts either by industrial or labor leaders to gain their own ends.

"(4) We affirm the established right of the American worker to organize for purposes of collective bargaining and condemn any attempt on the part of industry to thwart that legal right. On the other hand we condemn as particularly reprehensible the activities of certain labor racketeers who promote the just grievances of workers for the sole purpose of personal profit and the enhancement of labor rackets.

CONDEMN SITDOWN

"(5) Upon the basis of Christian ethical principles we disapprove of the so-called sitdown type of strike, not because we are unmindful that it may be the expression of just grievances, but because it represents a weapon inimical to the best interests of labor itself and to the development of a Christian democracy. This position should in no way be construed or interpreted as an attack upon

(Continued on page 636)

Rev. Goodrich R. Fenner Elected Kansas Coadjutor

CHANUTE, KANS.—The Rev. Goodrich R. Fenner, rector of St. Andrew's Church, Kansas City, Mo., was elected Bishop Coadjutor of Kansas on the first ballot at the diocesan convention here, May 10th.

Born in Beeville, Tex., August 2, 1891, Goodrich Robert Fenner was ordained deacon in 1916 and advanced to the priesthood in 1917. After holding various charges in the diocese of Dallas he was appointed secretary of the Rural Church Division of the National Council.

He accepted a call to St. Andrew's, Kansas City, Mo., in 1935.

Country and City Clergy Trade Rogation Services

ALBANY, N. Y.—The Ven. Guy H. Purdy, Archdeacon of the diocese, arranged exchange between city and country clergy on Rogation Sunday throughout the diocese, in compliance with a plan started by the department of social service last year.

The idea of the exchange is to present the urban and rural problems each to the other and specially to develop a greater interest in the expansion of rural missionary work.

Three of the rural clergy preached in Albany: the Rev. R. C. Joudry, missionary in Schoharie county, at the cathedral; the Rev. Gerald V. Barry of Lake Delaware at St. Andrew's Church; and the Rev. J. J. Paulsen of Lebanon Springs at St. Paul's Church. Dean Welles of the cathedral visited three of the Rev. Mr. Joudry's missions. Similar exchanges were made in various sections.

On the Way Up

NEW YORK—Collections in 1937 indicate that we may be on the way up and out of our "emergency." The statement made at this same time last year reported 13 dioceses and districts "entirely asleep" and only 31 in the 100% class, but this year we can make the joyous statement that *every* diocese and district in the United States has made a payment and 59 out of 99 have paid 100% or more of the amount due.

To the children must be given credit for a substantial share of this successful record, for out of the $207,866.18 received during April, $100,021.98 bears the mark of the church school Lenten offering.

Faithfully yours,
JAMES E. WHITNEY,
Assistant Treasurer.

Arkansas Diocesan Offers Resignation

Bishop Saphore Tells Convention He Has Presented Resignation to House of Bishops

FORREST CITY, ARK.—At the 65th annual convention of the diocese of Arkansas, meeting in the Church of the Good Shepherd here April 28th, Bishop Saphoré announced his intention to resign as diocesan because of failing health.

The Bishop said he had tendered his resignation to the House of Bishops, which will meet at General Convention in Cincinnati next October. It is expected that a special convention will be called in November to elect his successor.

Born on September 17, 1854, in Rahway, N. J., Edwin Warren Saphoré was graduated from the University of Pennsylvania with the degree of Bachelor of Arts, later obtaining the degree of Doctor of Divinity from the University of the South. He was ordained deacon in 1897 and advanced to the priesthood in 1898 by Bishop Huntington of Central New York.

He was rector at Jordan, N. Y., from 1898 to 1899 when he accepted a call to the Church of St. John the Divine at Syracuse, N. Y. In 1901 he left to go to St. Paul's Church, Watertown, N. Y., where he remained until 1906. In that year he returned to Syracuse to become rector of All Saints' Church, where he remained until 1908.

In 1909 he was appointed Archdeacon of Arkansas, continuing in this position until his election to the suffragan bishopric of Arkansas in 1917. He was consecrated on August 24th of that year by Bishops Tuttle, Kinsolving, Winchester, Partridge, and Capers.

At various times, Bishop Saphoré has held positions in higher educational institutions, having been a professor at St. Andrew's Divinity School in Syracuse and Dean of the Arkansas School of Theology. He has been an examining chaplain of the dioceses of Central New York and Arkansas.

Bishop Saphoré was elected Bishop of Arkansas in 1935 to succeed Bishop Winchester.

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Fellowship Defends Sitdown

NEW YORK—The national council of the Fellowship of Reconciliation, of which the Rt. Rev. Paul Jones is president, defends sitdown strikes as under certain conditions justifiable, according to a statement issued May 10th. The aim of sitdown strikes in the United States is "not political or social revolution" but establishment of "the right of workers to organize and bargain collectively through representatives of their own choosing."

"JACKSON WHITES"

"Solemn Nipter" Enacted by Orthodox Archbishop

Two Anglican Priests Take Part in Ceremony in Philadelphia

Philadelphia—Solemn Nipter, or the Maundy, which reënacts the washing of the feet of the twelve Apostles by Jesus Christ, on the first Maundy Thursday, was held for the first time in the vicinity of Philadelphia by the Most Rev. Adam, Archbishop of the Carpatho-Russian Orthodox Church in the United States and of the Russian Orthodox diocese of Pennsylvania, in the Cathedral of St. Michael the Archangel, Philadelphia, on April 29th, which, according to the Julian kalendar, is Maundy Thursday.

The occasion, one of the few times when Solemn Nipter has been observed in the United States, was of particular interest and significance to Anglicans, in that in addition to the nine Russian and one Rumanian Orthodox priests, two Anglican priests, at the special invitation of his Grace, also took part in the ceremony, completing the twelve priests, symbolic of the twelve Apostles. They were the Rev. John Quincy Martin, rector of Calvary Church, and the Rev. Dr. William C. Emhardt, vicar of the Pro-Cathedral of St. Mary, both of Philadelphia.

A large congregation of faithful Russians crowded the huge cathedral and its balconies.

◆

New Chaplain at Yale

New Haven, Conn.—The Rev. Nathaniel N. Noble of Lenox School, Lenox, Mass., has been appointed as the diocesan chaplain at Yale University.

He is the brother of the former chaplain, the Rev. A. Grant Noble, who now is rector of St. John's Church, Williamstown, Mass.

Priest's Work Among "Jackson Whites" Gets Nation-Wide Attention

By A. Stewart Hogenauer

Newark, N. J.—A story of the everyday work of a missionary priest in the diocese of Newark has been brought to national prominence through wide publicity in the daily press. Working among the "Jackson Whites," a strange, backward group just a few miles from the most heavily populated section of the United States, the Rev. Albert Chillson has succeeded in bringing to the attention of the world conditions of destitution and deprivation as serious as any in the southern mountains.

The ethnological puzzle connected with the name "Jackson Whites" refers to a group of ostracized and isolated people living in the Hamapo hills of northeast New Jersey and the southeast corner of New York state west of the Hudson river.

These hills were originally supposed to have been inhabited by Tuscarora Indians who had migrated from the Carolinas under pressure of White settlers. They were assimilated into the Iroquois tribe. To this group were added at least two other strains. The first were Hessian deserters who in fleeing from their British masters had settled in the hills. The other group were a part of the 3,500 women imported under contract as camp-followers for the British Army by "a man named Jackson" at the time of the American Revolution. Most of this number were White women but some were Black. They were all held captive in a part of New York just below what is now known as Greenwich Village. New Yorkers of that day referred to them as "Jackson Whites" or "Jackson Blacks." At the end of the war many of them were driven out of the city and took refuge in the Ramapo hills. Intermarrying with fugitive Indians and Hessians and other strains they produced a heretogeneous community that now exists at Ringwood and places nearby. Today you can find Albinos, Mulattoes, as well as combinations of these and Negroid and Indian features.

RESPOND TO PASTORAL CARE

The group being cut off for long periods from the surrounding communities because of their racial peculiarities, little was done concerning their physical, mental, or spiritual needs until the Church began its work there several years ago. Two years ago the Rev. Albert Chillson of Hohokus took charge of this work. He visited Ringwood and found them sick, destitute, and apathetic. He gained their confidence by repeated visits and when he proposed a religious service in the nearby schoolhouse on Sunday afternoons they responded amazingly both in numbers and in their participation in the services.

Finding that they had great need of clothing which they were unable to buy because of their poverty, the Rev. Mr. Chillson collected from various churches, the Woman's Auxiliary, and other agencies a large supply of good, second-hand clothing which he proceeded to sell at biweekly sales. Paying nickels and dimes for winter coats, shoes, bright dresses, underclothes, etc., they kept their self-respect and had one of their real needs met.

A YOUNG CHURCHMAN

Taking moving pictures of the group as they met Sunday by Sunday and at the "sales," the Rev. Mr. Chillson displayed them to others who were quick to respond to the evident needs shown. The diocese of Newark found some money to support a visitor and director of educational activities, Miss Katharine Bogert. She has built up a Girls' Friendly Society Group of different ages, and a Woman's Auxiliary branch. She also had a very successful daily vacation church school last summer. In her constant visiting she is always prepared beside talking over matters in a friendly way to apply the proper ointment, where necessary, to the many skin infections that are evident.

The Church Mission of Help was called upon to aid in a recent case just as they have hitherto in matters within their field of activity. In carrying on their social case work they uncovered many public health factors which brought out into clearer relief what the Rev. Mr. Chillson and Miss Bogert found, namely that malnutrition was general, that impetigo was much in evidence, that early loss of teeth in children was frequent. Beside these matters, due to unlicensed midwifery, there was a high mortality rate for infants and mothers.

The Rev. Mr. Chillson, the Church Mission of Help, and the diocese of Newark made a plea which is still being pressed, to get the state and county authorities to supply a full-time nursing service for the northern part of Passaic which will include the community at Ringwood. So far only a beginning has been made.

The nearby iron mines owned by the Ringwood Company were shut down some nine years ago. Despite the inability of the community to pay rent because of unemployment the Ringwood Company has been generous in its housing policy, dispossessing no one and permitting a small token payment to be made for full rent.

Marriage Statement Wins 1,100 Signers

Many New Signatures to Manifesto Upholding Marriage Canon Are Being Received Daily

Providence, R. I.—The Rev. Russell S. Hubbard of St. Martin's Church, on behalf of the original signers of the marriage statement, announces that within the first 10 days after the publication of the statement more than 1,100 priests of the Episcopal Church have asked to be enrolled as co-signers. More than half of these are priests in the first three provinces. Replies were still arriving—from 20 to 50 a day.

In addition, 54 priests have written that they cannot sign because the statement is not stringent enough. In the opinion of these latter priests, there can be no legitimate remarriage of a divorced Christian even though that person be the innocent party in a suit for adultery.

Thirty-four have written in disagreement with the position taken by the signers. Eight bishops have signed the statement, even though the signatures of bishops were not expected by the original signers.

At the date of report, replies were just beginning to come in from the Pacific coast and from the West Indies, and there has been no time for replies from any of the foreign missionary jurisdictions. The signers expect that when the statement is presented in September to the two houses of General Convention, at least 30% of the entire clergy list of the Episcopal Church will have signed the statement.

One thing that has interested the original signers is the number of later signers who have written letters of strong endorsement.

Series of Six Broadcasts Over NBC to Prepare for Life and Work Conference

New York—The Universal Christian Council for Life and Work, in coöperation with the Federal Council of Churches, has arranged a program of six broadcasts as part of the program of preparation for the Oxford Conference on Church, Community, and State, which will be held in Oxford, England, July 12th to 26th.

These broadcasts are scheduled for Thursdays from 6:20 to 6:30 p.m. Eastern Daylight Saving Time, beginning May 13th and continuing through June 17th. They will be on the air over a network of the National Broadcasting Company.

Subjects and speakers are as follows: May 13th, Dr. John R. Mott, on Why the Oxford Conference? May 20th, Mrs. Harper Sibley, on Growing World Unity Among Christians; May 27th, John Foster Bulles, on The Church and International Peace; June 3d, Hon. Francis B. Sayre, on The Church and the World Situation; June 10th, Prof. Arthur H. Compton, on Freedom in the Modern World; and June 17th, Dr. Henry Sloane Coffin, on Church and State in Relation to Education.

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Fourteen Colored Deaf-Mutes Confirmed by Bishop McDowell

Birmingham, Ala.—A unique class of 14 Colored deaf-mutes was confirmed by Bishop McDowell at St. Mark's, Birmingham. The class was presented by the Rev. R. C. Fletcher, missionary to the deaf in the province of Sewanee.

They had been instructed largely by Mrs. Fletcher, who has a Bible class for deaf Negroes. The congregation of St. Mark's, leading Negro congregation of Birmingham, as well as the members of St. John's Church for the deaf (White), attended in a body.

Detroit Free Press Photo.

AT BISHOP CREIGHTON'S INSTITUTION

Bishop Whittemore, Coadjutor of Western Michigan (left), and Bishop Page of Michigan (center) congratulate Bishop Creighton on his accession to the coadjutorship of Michigan.

Michigan Coadjutor Instituted by Bishop

Installation of Bishop Creighton Combined with Choir Festival in Colorful Ceremony

Detroit—Before a chancel banked with the white surplices of men and women choristers, the Rt. Rev. Dr. Frank Whittington Creighton was formally instituted as Bishop Coadjutor of the diocese of Michigan in a solemn ceremony at St. Paul's Cathedral, Detroit, May 2d.

The service combined the institution of Bishop Creighton with the annual adult choir festival, in which 14 choirs of the metropolitan area joined, totaling more than 300 singers.

More than 1,500 lay members of the diocese, chosen to represent practically every parish and mission, watched as Bishop Page of Michigan instituted Bishop Creighton. Seated in the front pews of the nave were more than 75 clergy of the diocese. Also seated in the chancel was Bishop Whittemore, Coadjutor of Western Michigan.

INSTITUTION CEREMONY

Following the singing of Handel's *Hallelujah Chorus*, Bishop Page called for the letters of election and ratification, the former being read by Charles O. Ford, secretary of the diocesan convention, and the latter by the Rev. Francis B. Creamer, president of the standing committee. Bishop Page then put to Bishop Creighton a series of questions aimed to draw formal answers affirming the latter's faith and standards. Concluding, after recitation of the Lord's Prayer by all, Bishop Page said, "In the name of God, and in behalf of the Bishop, clergy, and people of the diocese of Michigan, we do hereby induct and install you as Bishop Coadjutor of this diocese, promising for ourselves and the diocese all affection and obedience to you as our Father in God, and may the Lord preserve thy going out and thy coming in, henceforth and for evermore. Amen."

Bishop Page briefly addressed the congregation, one of the largest and most representative in the 13 years of his episcopate in Michigan, and pledged, "for myself and for you, the same kind of loyalty that stays strong even when it disagrees."

PLEADS FOR ZEAL

Bishop Creighton, replying in his initial message to the people of the diocese, voiced a plea for burning zeal of Christianity in every member of the Church, and delivered an intense call for a "discipleship of Christian sacrifice" on the part of all.

"There must be sacrifice of time, energy, and means," he said. "We cannot expect to usher in a reign of love with such paucity of effort as would spell failure in any other field. There are no short cuts. The disciples'

(Continued on page 634)

A
SPIRITUAL
TREASURY

By the Reverend
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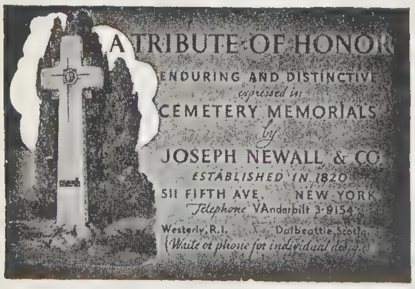

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Pennsylvania Hears Pageant Described

Dr. Sargent and Dr. Burke Make Stirring Addresses at Diocese's 153d Annual Convention

Philadelphia—An inspiring sermon by the Rev. Dr. G. P. T. Sargent, rector of St. Bartholomew's Church, New York; a vivid description of the great Drama of Missions by its author-director; and a stirring appeal to help carry on in the mission field by Dr. Grafton Burke, marked the 153d convention of the diocese of Pennsylvania which met in Holy Trinity Church, May 3d, 4th, and 5th.

The convention opened Monday night with a diocesan mass meeting which filled the church to hear the Bishop read his annual address.

In his address the Bishop made a strong appeal for the support of the Philadelphia Divinity School. He spoke of the need for a thorough training of the clergy, voicing the statement that "the Gospel is a revelation" and "the pulpit is not a forum." At considerable length he commended to his diocese the efforts being launched to organize in America branches of the Mothers' Union and he took time to explain its aims. His conclusion was a tribute to both the clergy and laity of the diocese for having a diocesan consciousness and the friendly relationships existing throughout.

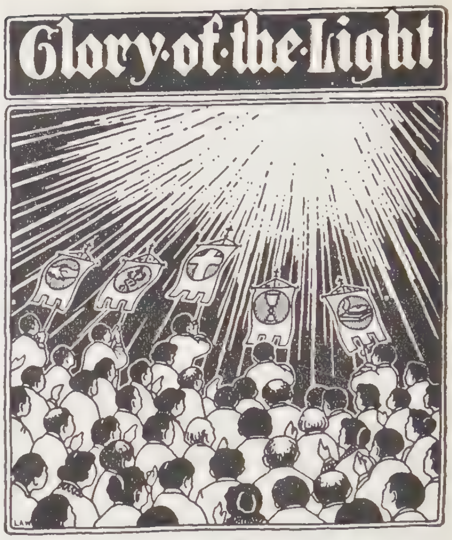
One result of the present age is that "the mere compulsion of tradition has lost its force," and we have largely produced anarchy in the pursuit of liberty, Dr. Sargent said in his sermon which followed the Bishop's address. He made a further point that the tragedy of our day is the reluctance to suffer for Christian principles.

The convention rejected a motion to authorize its deputies to the General Convention to present a proposal to amend the canons denying a suffragan bishop the right to election as diocesan of the diocese in which he serves as suffragan bishop.

Under a special order of the day an hour at noon was given to the missionary research committee. The chairman of the committee, the Rev. Charles W. Shreiner, first presented Percy Jewett Burrell, the author and director of the Drama of Missions, which is to be presented by the diocese in September. In a very vivid way Mr. Burrell outlined the drama and described its nature—a commemoration of deeds of the past, a presentation of things of this day, and an act of hope, comprising the three main divisions of the pageant.

Following Mr. Burrell, Fr. Shreiner introduced Dr. Grafton Burke from Alaska. Dr. Burke told of the work in his mission field and made a stirring plea to his audience to help him to carry on. Dr. Louis Washburn made a suggestion that special gifts for Dr. Burke's work be made at once, which resulted in cash and pledges of more than $500.

The convention adopted a uniform use of the word "church" instead of "mission" on church bulletin boards and in the diocesan journal, and for a clergyman appointed to the charge of a mission the title "vicar." If accepted by the convention next year also thereafter every organized mission of 100 or more communicants will be given the privilege of sending one lay representative to diocesan conventions with the privilege of a vote.



MISSION PAGEANT POSTER

The diocesan canons were amended to provide financial safeguards for parochial funds and a model charter for parishes was adopted in accordance with recent changes in state laws.

Deputies to General Convention are as follows: the Rev. Messrs. Wallace E. Conkling, James M. Niblo, Howard R. Weir, and Charles W. Shreiner; Messrs. Spencer Ervin, Samuel F. Houston, Reed A. Morgan, and E. O. Coates. Alternates are the Rev. Messrs. Malcolm E. Peabody, Louis W. Pitt, Granville Taylor, and Charles E. Tuke; Messrs. Roland S. Morris, Clarence L. Harper, W. G. Price, and Louis B. Runk.

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Albany Clergyman Celebrates 25th Anniversary as Rector

Albany, N. Y.—The Rev. Charles C. Harriman celebrated the 25th anniversary of his rectorship of St. Peter's Church on May 2d. Following his anniversary address at the morning service, a number of endowed pews were dedicated; and a tablet, unveiled by the senior warden, William Gorham Rice, commemorating the quarter-century, was placed at the door to the choir room.

The tablet is the gift of the parish and the inscription pays tribute to the Rev. Fr. Harriman and to his establishment of a permanent endowment for the church. By securing endowed pews and furthering the democratic custom of making them free, Fr. Harriman has raised the endowment of St. Peter's to $300,000.

◆

Pilgrimage to Delta Farm

Hillsboro, Ohio—A pilgrimage to the Delta Coöperative Farm is to be made by a group of young people from St. Mary's Church, Hillsboro, in June. Young people from other parishes are being invited to join the group which will motor to the farm at Hillhouse, Miss.

Bishop Asks Clergy to Stay at Difficult Posts

Salina, Kans.—A plea for clergy to remain at their mission posts in places where the conditions of Church life are not easy was made by Bishop Mize in his annual address before the 33d convocation of the district of Salina, April 27th. He reported that from among the 12 priests in service in the diocese, six were newcomers, replacing clergy who had withdrawn.

"No human business could prosper with such frequent changes in management, and the Church cannot do so either," the Bishop said.

The Bishop reported that $12,500 is the difference between the support given the district by the national Church and its own self-support. He spoke of the developing oil activity. The western third of the state is for the most part under lease for oil.

The development has centered around McPherson, Lyons, and Russell—three towns without buildings of the Church.

"Much work in these areas could be accomplished by such groups of laymen as the Church Army," the Bishop said, "and I regret to report that the Church Army is withdrawing its representative."

A committee with Dean Vinnedge as chairman was named to take preliminary steps toward the reëstablishing of the *Watchman*, the diocesan paper. Preliminary plans were also announced for the reëstablishing of the annual young people's conference at St. John's School, Salina, June 8th to 12th.

Bishop Spencer of West Missouri was the guest preacher.

A quota of $1,600 for 1938 was promised the national Church. This is an increase of $200 over last year.

Deputies chosen to General Convention are the Very Rev. Hewitt B. Vinnedge and Charles Fisher. Alternates are the Rev. J. H. Chilington and Dr. Ned Cheney.

The Rev. George Wyatt, Kinsley, was named secretary of the diocese to succeed the Rev. Harry Alden, now of Nebraska.

Issue Call for Corporate Communion on Whitsunday

New York—The national commission of the Federation of Episcopal Young People, issuing its annual call for a nation-wide corporate Communion on Whitsunday, expressed the hope that although the commission is representative only of the Young People's Fellowships and Service Leagues, there may be in many parishes and dioceses a corporate Communion for all young people, regardless of organization.

At the commission meeting held in Memphis in April, the young people representing the various provinces reported that two features had been found especially valuable last year: a preparation service the evening before Whitsunday and a fellowship breakfast following the service.

Plans Made for Blue Mountain Conference

Sessions at Chambersburg, Pa., to Meet from June 21st to July 2d; Discussion Method Stressed

Chambersburg, Pa.—With a faculty and program arranged for those who wish an advanced conference where instruction can be gained in addition to fellowship, the Blue Mountain conference is ready to begin its 12th consecutive year at Penn Hall, Chambersburg, June 21st to July 2.

Representatives of all schools of thought will be found upon the faculty, and leaders training in the discussion method, which Blue Mountain pioneered for Church conferences some years ago, have been obtained. Almost every phase of work connected with the Church is covered in the program.

Among the faculty members will be Mary S. Brisley, lecturer in social service at the General Theological Seminary, who will give two courses, one on case work, and another for beginners in social service; Dr. Orville A. Petty, director of research of the Movement for World Christianity, is to lead a discussion course in The Missions in a New Day; Dr. Charles W. Lowry, Jr., professor of philosophy of religion at the Virginia Seminary, is to teach Christian Doctrine; while the Rev. H. B. Thomas, director of the Retreat Association of the Church, will lead a course entitled Christian Prayer. Biblical courses will be taught by the Rev. Richard R. Beasley of Bristol, Va., and the Rev. Dr. Charles W. Sheerin of Chattanooga, Tenn.

The department of religious education will be directed by the Rev. Dr. D. A. McGregor of the National Council, executive secretary of the national Department of Religious Education, and by the Rev. E. E. Piper of Williamsport, Pa., who is known throughout the Church for his leadership in this field.

The music department will be under the direction of Myron L. Casner, A.G.O., organist of St. Paul's Church, Chestnut Hill, Pa.

As leaders of discussions of special subjects Mrs. Marshall Ellis, formerly president of the Woman's Auxiliary of the diocese of Atlanta, will lead groups in Women's Work; and Mrs. T. C. Harris, educational secretary of the diocese of Pennsylvania, will lead discussions in Missionary Work. Courses in Religious Art and Symbolism will be offered as well as technical courses in Group Thinking and Church School Administration.

The program, which was prepared under the direction of the Rev. Malcolm E. Peabody, chairman of the program committee, has been selected to meet the needs of the Church of today, and many members of the board of governors will be present during the sessions. The Rev. Nathaniel B. Groton, president of the conference, has engaged well-known speakers for the evening meetings.

The program again includes a children's conference under careful management, for children from the second to the sixth grades inclusive.

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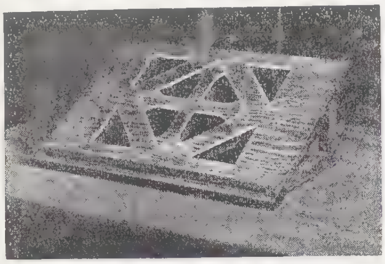

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Ministry Discussed by Midwest Students

Collegians Meet at Brent House in First Provincial Conference on Clerical Vocation

CHICAGO—Twenty-four students from 17 different institutions of higher learning gathered at Brent House in Chicago April 23d to 25th for the first conference on the ministry ever to be held in the Midwest province under provincial sponsorship.

Arranged through the coöperation of the Church Society for College Work, the conference was deemed by both student delegates and leaders one of the most successful ever held within the province. The Rev. W. Brooke Stabler, head of the Church Society, and the Rev. Alden Drew Kelley, Madison, Wis., chairman of the provincial commission, were in charge of arrangements.

Under the leadership of Bishop Keeler, Coadjutor of Minnesota, the conferees convened at dinner April 23d with Bishop Stewart of Chicago delivering the opening address on Vocation to the Ministry.

Saturday began with corporate Communion at the Church of the Redeemer. Breakfast was followed by a meeting at which Bishop Keeler delivered the first of his addresses, speaking on The Work of the Ministry. Discussions followed under the leadership of the Rev. Fred Croft of Evanston and Fr. Kelley.

A panel discussion on Types of Work in the Ministry, led by Bishop Keeler, began the afternoon meeting. The Rev. Alfred Newbery of Chicago spoke on The City Church; Town and Country was discussed by the Rev. R. D. Malany of Alpena, Mich.; and the subject of Foreign Lands was dealt with by the Rev. Reese Thornton, who based his discussion largely upon personal experience as a missionary in Cuba.

Bishop Keeler's second address, The Personal and Religious Life of the Ministry, was given during the evening, and was followed by a short discussion before preparation for the corporate Communion of Sunday morning.

The Very Rev. Frederick C. Grant, Dean of Seabury-Western Theological Seminary, Evanston, spoke Sunday morning, on Training for the Ministry, with particular reference to seminary curricula. The discussion which followed concluded the formal part of the conference, which adjourned Sunday afternoon after a tour of Seabury-Western Seminary and a tea and reception there.

Cars were provided to convey the conference members to Evanston, and the inspection of the seminary buildings and grounds was conducted by the Dean.

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Buddhists Take Missionary Step

KYOTO, JAPAN—Buddhist services in English for non-Japanese residents of Japan were introduced here April 18th, as part of this religion's mission program.

NEW BERKELEY PROFESSOR

The Rev. Harold Belshaw of Munich, Germany, was recently appointed assistant professor and assistant to the Dean at the Berkeley Divinity School, New Haven, Conn., by the board of trustees. Professor Belshaw, for five years Canon of the American pro-cathedral in Paris and recently rector of the American church in Munich, will take up his new duties in September. He has been visiting lecturer in the department of homiletics this year.

Bishop Longley Stresses Need of New World Order

DAVENPORT, IA.—In his address May 2d at the service which opened the 85th annual convention of the diocese, Bishop Longley of Iowa declared:

"The masses of the people are seeking for a fuller expression of life, seeking to build foundations for a different superstructure for themselves now, and to have greater assurance for their children's future happiness. We must tear down the mechanistic and materialistic civilization which has been builded if we are to offer greater opportunity for the great masses of the people. It seems to me that men who are asking for the continuance of the old order must be blind so that they cannot see what is going on, and deaf that they do not hear."

Bishop Longley announced the settlement of St. Luke's Hospital debt and the reduction of St. Katharine's School debt to $25,000.

Officers and the standing committee were reelected. Deputies to General Convention are as follows: the Very Rev. Rowland F. Philbrook, the Rev. Messrs. Stanley M. Fullwood, Ernest V. Kennan, and LeRoy S. Burroughs; Messrs. Arthur Poe, Isaac L. Sears, Edwin G. Moon, and John L. Powers. Alternates are the Rev. Messrs. John E. Flockhart, Harold B. Hoag, Francis B. Shaner, and Ernest B. Mounsey; Messrs. Clarence M. Cochrane, Harry Phillips, M. F. Carpenter, and Thomas F. Wettstein.

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Bishop Brown Speaks at Gettysburg

GETTYSBURG, PA.—Bishop Brown of Harrisburg delivered an address in the Soldiers National Cemetery, on the famous battlefield where President Lincoln's immortal address was delivered, at the annual Ascension festival of Gettysburg commandery of Knights Templar with the coöperation and support of the grand commandery of Pennsylvania, May 2d.

Evangelicals Move Toward Catholicism

Positive Faith and High Standard for Marriage Stressed by Oxford Meeting; Other English News

London—Catholics will find themselves in full agreement with some of the findings of the Evangelical Churchmen's conference, held in Oxford recently. Among other things, the conference recognized that, in spite of much advance in thought and conduct, "the distaste for that dogmatic theology which has long acted as a moral astringent has weakened both the sense of duty and the moral appeal of the Christian faith and produced a condition of softness and emotionalism. It is the responsibility of the Church to face this situation with a positive faith, preached positively."

In another finding, the conference alluded to the intimate relation of the English State with the English Church and the latter's position of responsibility, declaring: "At this particular time, the Church has a special responsibility to uphold the Christian standard of morals in relation to marriage and the due performance of all contractual obligations." The conference also insisted: "The Christian must live better than the Marxian Communist; he must out-think the scientific humanist, and he must outlive those whose zeal and ideals fall short of the love of God in Christ and the Christian response to that love."

STRESS RIGHT USE OF MOVIES

There is an increasing feeling among Churchmen that not only must the Church bring its influence to bear to secure an improvement in the tone, esthetic and moral, of the cinema generally, but it can profitably use the film as a potent instrument for propagating the Faith. At a recent conference in London of younger priests and Nonconformist ministers, the Bishop of Croydon, chairman of the Cinema Christian Council, announced that this society is considering the setting up of "a special producing agency combining expert knowledge with genuine religious conviction."

The Bishop pointed out that in this country 20,000,000 people were said to attend the cinema weekly. What a force the cinema could be for molding civilization! The Church, he added, could not be indifferent to its educational possibilities, and must see that its recreative side was free from inanities, futilities, and vice. This generation was very "eye-conscious," and the Church must not be too late in seizing this opportunity.

THE CORONATION AND THE RECALL

The Bishop of London considers that there is every reason why the coronation should form part of the Archbishop's Recall of the nation to Religion. "We have a King and Queen," he writes, "who, we know, will enter into the great ceremony in a religious spirit." He adds that "it is not only the character of the King and Queen which will help to make this coronation a help to religion, but the fact that there will be gathered together in London for it representatives of all the nations which make up the British Empire. . . . The coronation will be a family gathering together in the old home for 'family prayers.' "

The Bishop of London took part in the coronations both of King Edward VII and King George V. He was to have preached the sermon at the former's coronation but, owing to the curtailment of the service in consequence of the King's serious illness, the sermon was omitted, and the Bishop found it recently in a drawer at Fulham, "the only coronation sermon written, printed, and never preached." At the coronation on May 12th, the Bishop's part in the ceremony will be to carry the paten and to read the Epistle.

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Parish Marks 50th Anniversary

Lynchburg, Va.—Celebrating the 50th Anniversary of St. John's parish here, Bishop Jett of Southwestern Virginia confirmed a class and made an address, May 2d. The Rev. Dr. Robert A. Magill, rector; the Rev. George Floyd Rogers, the first rector of the parish; and two men who have entered Holy Orders from St. John's, the Rev. Messrs. George P. Gunn and Edgar T. Ferrell, Jr., all took part in the anniversary services. On the previous evening the parish gave a reception for Dr. and Mrs. Rogers.

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Social Work School Accepts First Woman

Japanese Churchwoman to Study at Seminarians' Summer School in Cincinnati This June

CINCINNATI—For the first time in its history the Cincinnati summer school in social work for seminarians will admit a woman. At its 15th consecutive session, beginning June 21st, a place will be reserved in its program for Miss Kenko Clara Yoshimoto, a member of the Episcopal Church from Tokushima, Japan.

Miss Yoshimoto, who is in America studying for a year at the Crozer Seminary, Chester, Pa., is the private secretary of Dr. Toyohiko Kagawa, Japan's eminent Christian leader in the coöperative movement.

The summer school has heretofore had only candidates for Holy Orders. There are at the present time more than 300 alumni, in every diocese in the home Church and in many places abroad. The 1937 session will represent 11 different seminaries and 18 dioceses from Los Angeles to New York. Alfonzo Gomez of the Church Divinity School of the Pacific, a candidate of Bishop Salinas' from Guadalajara, Mexico, will also be a student. There will be no candidates this year from the diocese of Southern Ohio. Dr. William S. Keller, director of the summer school, has announced that 25 students will attend.

The course, covering two months from June 21st to August 18th, is arranged in order to give the seminarians practical training in various aspects of human relations. Each man will do full-time work in a social agency or institution, under supervision. Their fields vary among juvenile and delinquency agencies, family services and other case-work agencies, the domestic relations court, adult probation, a psycopathic and a general hospital, the workhouse and county welfare, and others. Their experience will be exchanged by visiting each other at their work and by round-table reports. Lectures by experts in these problems will be given three nights each week.

The practice of students speaking over radio station WLW each morning has become a settled institution. For the whole two months the students fill the Church radio program and real rivalry exists each summer over the "fan mail" that comes in. They also preach in many Cincinnati churches and in some cases conduct the services.

The Rev. Joseph F. Fletcher, co-director, lectures at intervals throughout the course, to integrate what the students have seen and heard about social-work methods, and to relate it to the pastoral ministry. In this connection it is possible for the summer students to use some of the materials evolved in the Graduate School of Applied Religion, of which Fr. Fletcher is the director, and to which the summer school is now connected as a summer session.

Michigan Coadjutor Instituted by Bishop

Continued from page 629

way is the way of the Cross. With iron in his soul he must tackle a task that may be at times dangerous. It is no job for a weakling."

Asking for the prayers as well as the coöperation of the clergy and laity, Bishop Creighton pledged, "We shall be yoke-fellows together."

Preceding the service, a procession headed by a crucifer and the massed choirs entered the cathedral from the parish house. Following the choristers marched the officers of diocesan organizations—Daughters of the King, Girls' Friendly Society, Altar guild, Woman's Auxiliary, and Brotherhood of St. Andrew—and lay officers of the diocese. The Ven. Leonard P. Hagger, Archdeacon of the diocese, and the Rev. C. W. Hughes, canon-in-residence of St. Paul's Cathedral, acted as masters of ceremony, and the closing prayers and Benediction were pronounced by the Very Rev. Dr. Kirk B. O'Ferrall, Dean.

The massed choirs were under the direction of Francis A. Mackay, organist and master of the cathedral choristers. Before the service a recital was played by Benjamin Laughton, organist at the Church of the Epiphany, Detroit, and president of the annual adult choir festival. The organist at the service was Melvin Zeidler, organist at All Saints', Detroit.

On Tuesday evening, May 4th, opportunity was given to the people of the diocese to meet Bishop and Mrs. Creighton socially, at a reception in St. Paul's Cathedral House. Seven hundred and fifty people attended the reception and supper which followed. Invitations were sent by the special committee, headed by the Rev. Francis B. Creamer of Christ Church parish, Detroit, to all congregations in the diocese, representatives of other communions in Detroit, public officials, and representatives of the Anglican communion. The receiving line was composed of Bishop and Mrs. Creighton, Bishop and Mrs. Page, Dean and Mrs. O'Ferrall, Mr. and Mrs. Creamer, Archdeacon and Mrs. L. P. Hagger, Mrs. Charles B. Warren, Mrs. Donald C. Stevenson, Mrs. W. C. Chaffee, A. D. Jamieson, the Rev. Gordon Matthews, John C. Spaulding, and Mrs. William T. Barbour.

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Bulk of $400,000 Estate Goes to Church Home for Children

CHICAGO—St. Mary's Home for Children will eventually be the chief beneficiary of an estimated estate of $400,000 under terms of the will of Calvin Burr Beach, for many years a member of the Church of the Ascension, Chicago. The parish is to receive $2,000 from the principal of the estate.

The bulk of the estate is to be placed in trust for the benefit of members of the family for the time being. St. Mary's and the diocese of Chicago will receive the remainder of the estate upon the death of the present beneficiaries.

Responsibilities of Clergy Are Stressed

Bishop Oldham, in Address to 69th Albany Convention, Says Results Depend on Nature of Leaders

Albany, N. Y.—At the 69th annual convention of the diocese of Albany, held in the Cathedral Guild House May 4th and 5th, Bishop Oldham, the diocesan, in his address strongly emphasized the responsibility of the clergy.

"Without minimizing the duties of the laity," he said, "the chief responsibility for accomplishment or failure falls inevitably upon the clergy. Whenever things are lagging, whether it be in service to the community, spiritual earnestness, or the more material evidences of a successful parish, such as contributions to the quota or payment of assessments, the main cause will nearly always be found in the character and emphasis of the leadership.

"This," said Bishop Oldham, "may seem a heavy responsibility, but both the nature of the case and our vows of ordination place it upon us, and we would do well to ponder it more often as those who some day must render account to the Chief Shepherd of us all."

Bishop Oldham also paid high tribute to the intelligent and generous services rendered by laymen in legal, financial, and other practical lines, as well as their spiritual devotion to the Church.

Following business sessions on Tuesday, there was a service in the cathedral at which Bishop Cook, president of the National Council, was the preacher. A choir of men from a dozen churches of Albany and vicinity sang.

The revised constitution and canons, presented to convention in 1936, were approved and adopted.

On recommendation of the Bishop in his address, the convention voted to create a department of evangelism in the diocesan council. The Rev. Reuel L. Howe, Elsmere, was made head of the department.

Deputies elected to General Convention are as follows: the Rev. Messrs. Irving G. Rouillard, Nelson M. Burroughs, Charles E. Kennedy; the Ven. Guy H. Purdy; Messrs. J. S. Conover, C. W. Betts, Frank A. McNamee; Col. R. R. Raymond. Alternates are the Rev. George F. Bambach, the Rev. C. V. Kling, the Rev. Dr. C. S. Lewis, the Rev. C. C. Harriman; Messrs. William A. Glenn, William Leland Thompson, Rollin B. Sanford, George J. Rugg.

Three Woman's Auxiliary delegates were elected at the annual meeting: Mmes. Henry D. Rodgers, J. S. Conover, and Hewlet Scudder. The other delegates and alternates will be elected by the executive board later this month.

◆

Poetry Anthologies to Be Published

New York—Religious poetry will be included in two anthologies of representative contemporary poetry to be published by Charles Leon Tumasel, 868 City Hall station, New York.

An award of $10 for the most suitable titles and $40 in cash awards for the best poetry accepted have been announced by the publisher. Two suggested titles and up to three poems may be submitted at any time before the closing date, July 1st.

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Western Michigan Plans for Conference Viewed

Grand Rapids, Mich.—Announcement has been made that the Rochdale Summer Conference of Western Michigan will be held from June 20th to 26th, with the following faculty:

Bishop Whittemore, chaplain; Prof. R. J. Colbert of the University of Wisconsin; the Rev. Carlton G. Story, Chicago; the Rev. Herman R. Page, Dayton; Bishop Sturtevant of Fond du Lac; the Rev. H. Ralph Higgins, Grand Rapids; the Rev. Vernon MacMaster of the national Department of Religious Education; the Rev. Henry P. Krusen, Manistee; Miss Celeste Higgins, Grand Rapids.

The Rev. Harry Nicholson of Niles is the director of the conference and the Rev. Henry A. Hanson of Grand Haven is registrar.

Churchmen Ask Law on Rights of Labor

Continued from page 627

the demands of laboring groups; on the contrary we affirm our sympathy with all just and democratic efforts to improve working conditions and to raise the standard of living of the working people of America.

"(6) We commend the Governor of Michigan for his insistence that the recent strikes in the automobile industry be settled around a conference table. We likewise commend his stand in abstaining from the use of armed force.

"(7) We recommend the immediate passage of state legislation that will clearly define and set forth the rights, liberties, and obligations of employers and workers. We urge further the establishment of an agency in this state with authority to investigate and arbitrate industrial disputes, provided that such agency shall be so organized that its impartiality, integrity, democratic nature, and devotion to the public interest shall be adequately guaranteed."

NECROLOGY

May they rest in peace.

ALEXANDER H. BACKUS, PRIEST

Los Angeles—The Rev. Dr. Alexander Hamilton Backus died at Los Angeles, May 1st.

Dr. Backus was born at Poughkeepsie, N. Y., September 20, 1876. He was graduated from Amherst College in 1897 and attended the Episcopal Seminary at Cambridge. Later he took post-graduate courses at the University of Rome and at the Sorbonne.

His service to the Church carried him to many fields on two continents and in several countries. He had charge of parishes in East Boston, Mass., Chihuahua, Mexico, the Church of the Transfiguration, Brooklyn, N. Y., the English churches in Paris, Venice, and Genoa, Christ Church, Hollywood, Calif., and the Church of the Good Shepherd, Venice, Calif. He also assisted for some months the rector of St. Thomas' Church, Los Angeles. He was an invalid for several years.

The funeral service was held at St. Thomas' Church, Los Angeles, Bishop Stevens officiating, assisted by Bishop Gooden and the Rev. Dr. Arthur Wurtele, rector.

Dr. Backus leaves his widow, Mrs. Mina Emily Backus, two daughters, Christine and Raymonde, a sister, and a brother.

◆

HENRY H. GILFORD, PRIEST

Penny Farms, Fla.—The Rev. Henry Hale Gifford, Ph.D., retired priest of the diocese of Central New York, died at

Wide World Photo

KNIGHTS TEMPLAR ASSEMBLE AT NEW YORK CATHEDRAL

Fifteen hundred Knights Templar assembled in the Cathedral of St. John the Divine on May 2d for their annual service. The members paraded from Amsterdam avenue to the Cathedral, along Broadway. Chalmers L. Pancoast, deputy grand commander, was the grand marshall. The sermon was preached by Bishop McCormick of Western Michigan. Dean Gates of the Cathedral, himself a Knight Templar, welcomed the company.

Penny Farms on May 3d, aged 74 years.

He was born at Oneida, N. Y., and educated at Princeton University, receiving the degree of Bachelor of Arts in 1884, his Master's in 1887, and the degree of Doctor of Philosophy from New York University in 1890. General Theological Seminary conferred upon him the degree of Bachelor of Divinity in 1913.

He was ordained deacon in 1887 and priest in 1888 by Bishop Scarborough and became missionary at Doane Memorial Church, South Amboy, N. J. From 1888 to 1913 he was rector of Grace Church, Elizabeth, N. J., and rector of St. James' Church, New Brunswick, from 1914 to 1920; rector of St. Margaret's Church, the Bronx, from 1920 to 1921; and rector of St. Andrew's Church, New Berlin, N. Y. (CNY), from 1921 until his retirement in 1931. Dr. Gifford founded St. Matthew's Church, South New Berlin, and was instrumental in securing funds for building the edifice.

While serving in New Jersey he was examining chaplain and chairman of the diocesan board of social service; in the diocese of Central New York he was a member of the diocesan council from 1924 to 1931, and delegate to the provincial synod, 1929 to 1932.

On June 8, 1887, he married Anna E. Brown of Cranbury, N. J., who survives with four sons, Clifford Brown Gifford, Henry Durelle Gifford, Sacramento, Calif., Howard Kelly Gifford, and the Rev. Frank Dean Gifford, rector of St. Thomas' Church, Mamaroneck, N. Y.

HARRY M. NIMMO

Detroit—Harry M. Nimmo, editor of the Detroit *Saturday Night*, a leader in Detroit newspaper circles for more than 30 years, and a vestryman of St. Paul's Cathedral for the past seven years, died on April 30th in the Charles Godwin Jennings Hospital, Detroit, of an infection following a severe cold.

He was born in Bath, Ont., on September 4, 1877, the son of the late Rev. and Mrs. J. H. Nimmo. His father, who died in 1920, was at one time the rector of old St. George's Church, Detroit. Mr. Nimmo obtained the degree of Bachelor of Arts from Queens University, Kingston, Ont., in 1898, graduating with honors in the classics. In 1919 the same university bestowed upon him the degree of Doctor

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of Laws in recognition of his work in journalism.

In 1901 Mr. Nimmo joined the old Detroit *Tribune* as exchange editor, and within two years had been telegraph editor and city editor. In the fall of 1905 he was employed by the Detroit *News* to conduct the campaign for a constitutional convention which finally was called in 1907 and resulted in the present constitution of the state of Michigan.

In 1907 Mr. Nimmo and the late W. R. Orr, then advertising manager of the *News,* organized the Detroit *Saturday Night,* a weekly. During the years that followed Mr. Orr's death in 1914, Mr. Nimmo made his name a household word in Detroit with his fearless editorials on all phases of the community's life. Among the honors that came to him was an honorary membership in the Wayne County Medical Society for his attacks on medical quacks.

Mrs. Nimmo, the former Kate Beaton, died in March, 1935, and since that time Mr. Nimmo had been ill, having spent much of his time in Florida and in northern Michigan. Surviving are two sons, J. Hector and Donald D. Nimmo, and a daughter, Mrs. Margaret Muir, all of Detroit.

Funeral services were held in St. Paul's Cathedral on May 3d, with the Very Rev. Dr. Kirk B. O'Ferrall, Dean of the cathedral, officiating, assisted by Bishop Page of Michigan.

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Correction

RICHMOND, VA.—The Rev. Lawrence R. Combs, whose death was reported in THE LIVING CHURCH for April 10th, is survived by four daughters, instead of three as was originally stated.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

Haden, Rev. Clarence R., Jr., formerly in charge of St. Barnabas' Church, Denton, and St. Paul's, Gainesville, Texas (Dal.); to be rector of St. John's, Corsicana, Texas (Dal.), effective June 1st. Address, 109 N. 14th St.

Rogers, Rev. G. Gladstone, formerly rector of St. Luke's Church, Marianna, Fla.; to be rector of the Church of the Good Shepherd, Lake Wales, Fla. (S. F.), after June 1st.

Sparks, Rev. W. A., is in charge of Zion Parish, Wappingers Falls, N. Y., during the absence of the rector, this summer. Address, P. O. Box 492, Wappingers Falls, N. Y.

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NEW ADDRESSES

Burritt, Rev. Charles A., formerly 1511 10th St.; 1507 Pine St., Boulder, Colo.

Curran, Rev. D. Wellington, formerly 1533 P St., N. W.; 3318 N St., N. W., Washington, D. C.

Maslin, Rev. T. Paul, formerly American Church Mission, Hankow, China; Boone Compound, American Church Mission, Wuchang, China.

Newbery, Rev. Alfred, formerly 5749 Kenmore Ave., Chicago, Ill.; 28 Brimmer St., Boston, Mass., after June 1st.

Underwood, Rev. Byron Edward, Jr., formerly 4180 Opal St., Oakland, Calif.; 2041 Francisco St., Berkeley, Calif.

◆

RESIGNATION

Thompson, Rev. Wallace F., has resigned the work at the Church of the Ascension, Mt. Sterling, Ky. (Lex.), but will continue in charge of Emmanuel, Winchester, and of Christ Church, Richmond, with address at Boone St., Winchester, Ky.

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DEPOSITION

Ferguson, George Linn, Presbyter, by the Bishop of Kentucky, May 3, 1937. Deposed.

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KALENDAR OF COMING EVENTS

MAY

17. Convention of Western New York.
18. Conventions of Connecticut, Erie, Long Island, Rhode Island. Convocation of Mexico.
18-19. Convention of Southwestern Virginia, Convocation of Western Nebraska.
18-20. Southern Forward Movement Regional Conference, Birmingham, Ala.
19. Conventions of Maine, Springfield, Virginia, Western Massachusetts.
23-28. Episcopal Social Work Conference.
25. Convention of Harrisburg.
25-26. Convention of Minnesota.

◆

CHURCH KALENDAR

MAY

16. Whitsunday. (Pentecost.)
17. Whitsun Monday.
18. Whitsun Tuesday.
19, 21, 22. Ember Days.
23. Trinity Sunday.
30. First Sunday after Trinity.
31. (Monday.)

JUNE

1. Tuesday.
6. Second Sunday after Trinity.
11. St. Barnabas. (Friday.)
13. Third Sunday after Trinity.
20. Fourth Sunday after Trinity.
24. Nativity of St. John Baptist. (Thursday.)
27. Fifth Sunday after Trinity.
29. St. Peter. (Tuesday.)
30. (Wednesday.)

Four Bishops Produced by St. Peter's, Chicago, in 50 Years Since Founding

Chicago—Chicago's "parish of bishops"—St. Peter's—is this month celebrating the 50th anniversary of her founding. The event recalls the prominent part which St. Peter's has played in the Church's work through her various rectors.

Bishop Samuel C. Edsall founded St. Peter's, starting the work in a private home and later studying for Holy Orders as a result of his activity for St. Peter's. He served as the first rector and remained in the parish until his election as missionary Bishop of North Dakota. Later he became Bishop of Minnesota.

In 1899, the Rev. Frank M. DuMoulin succeeded Bishop Edsall, and he too was elected to the episcopate, as coadjutor of Ohio, later resigning. The Rev. Frederick G. Budlong, now Bishop of Connecticut, was rector of the parish from 1915 to 1920, and Bishop Stewart of Chicago started his work in the Episcopal Church at St. Peter's, serving as a lay assistant under Bishop DuMoulin.

The Rev. Dr. Harold L. Bowen, now rector of St. Mark's Church, Evanston, was rector of St. Peter's from 1920 to 1930, and was succeeded by the present rector, the Rev. Ray Everett Carr.

The anniversary week is from May 9th to 16th. An exhibit of old photographs and records telling the history of the parish is one of the features of the celebration.

CHURCH SERVICES

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Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

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Sunday Masses: 7:30, 9:30, and 11 a.m.
Evening Prayer and Benediction, 7:30 p.m.
Weekdays: 7, 9:30 a.m.
Confessions: Sat. 3-5, 7-9 p.m. Sun. 9 a.m.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

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The Rev. H. W. B. Donegan, Rector
Sunday Services

8:00 a.m., Holy Communion.
9:30 a.m., Children's Service
11:00 a.m., Morning Prayer and Sermon
7:30 p.m., Organ Recital
8:00 p.m., Evening Prayer and Sermon

Daily, Holy Communion, 8:00 a.m. (except Saturday), also Thursday and Holy Days, 12 m.

St. Thomas' Church, New York

Fifth Avenue and 53d Street
Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 a.m., 11 a.m., and 4 p.m.
Daily Services: 8:30 a.m., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 a.m., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street
In the City of New York
Rev. Frederic S. Fleming, D.D., Rector

Sundays: 8, 9, 11 a.m., and 3:30 p.m.
Week-days: 8, 12 (except Saturday), 3 p.m.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 a.m. Holy Communion.
9:30 and 11 a.m. Junior Congregation.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong.
Holy Comm., Thurs. & Saints' Days, 10:30 a.m.

Church of the Incarnation, New York

Madison Avenue and 35th Street
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Evensong, with Address and Benediction, 8.
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Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

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Rev. Frank L. Vernon, D.D., Rector

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Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

WISCONSIN

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Very Rev. Henry W. Roth, Dean

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